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Rocky road to peace involves Israel's complex relationship with Jordan and PLO

Mideast Analysis

By SHELDON KIRSHNER

With preliminary disengagement agreements having been reached on the Golan and Sinai fronts, the question with which diplomats must henceforth grapple revolves around the complex three-tier relationship between Israel, Jordan and the Palestine Liberation Organization.

In the last few weeks, statements by Israelis, Arabs and Palestinians in Jerusalem, Amman and Cairo have merely underscored the [illegible] difficulties facing [illegible] negotiators preparing themselves for the arduous task of reconciling the seemingly insoluble problems posed by the respective demands of the antagonists.

For example, King Hussein, whose country has consistently sought non-involvement in the Arab-Israeli military conflict since the autumn of 1970, has nevertheless hewed to a fairly rigid political policy since the Six Day War. The Hashemite monarch recently said that Jordan will not attend the second phase of the Geneva peace conference unless a Jordanian-Israeli disengagement pact is signed.

He added: "If Jordan is to be a party to the [illegible] talks and the efforts aimed at realizing a just and durable peace, then a step similar to what was accomplished on other Arab fronts should be taken on the Jordanian frontier." Concluding his remarks, Hussein stated: "In other words, Jordan is demanding a (limited) Israeli withdrawal in the disengagement phase and then total withdrawal from Arab lands occupied in 1967."

Although Israel will certainly not retreat to the 1967 borders, there is no immediate or long-term danger that Jerusalem and Amman will come to blows and upset the balance of power in the Middle East. Israel and Jordan have not battled for the last four or five years, and the "open bridges" policy on the West Bank has greatly contributed to this somewhat tranquil atmosphere pervading the Jordanian frontier region.

As a result of these factors, a de facto state of peace now characterizes Israeli-Jordanian relations. The extent and depth of this curious mutuality was vividly illustrated during the Yom Kippur War when Jordan, despite terrible Arab pressure to join the fray, only sent a token tank force to the Syrians.

In spite of her obvious reluctance to confront Israel militarily, Jordan has been unrelenting in pressing her political claims. Theoretically, it is possible to envisage a territorial compromise on the West Bank, but not so on the status of Jerusalem, which both sides hotly contest. Unfortunately, Jerusalem is more than just another city. It is an ageless historical and religious symbol, a burning point of pride and honor and a rallying cry for Islamic and Jewish nationalists.

Complicating the imbroglio over Jerusalem -- and the West Bank -- are the Palestinians, who are at odds with the Israelis and the Jordanians. Moderate Palestinian opinion, which has begun to accept the bitter reality of a Jewish state in their midst, now talks about a Palestinian nation on the West Bank and in the Gaza Strip. Unfortunately, there are still too many Palestinians who will not even consider the idea of sitting down with the Israelis, much less recognize their existence.

The moderates, led by Yasser Arafat, who heads the PLO, are willing to go to Geneva if the world acknowledges that the Palestinians are a national group, as opposed to being mere refugees. King Hussein is on record of permitting a PLO delegation to attend the Geneva talks, provided their delegation confines itself to discussing Palestinian rights in Israel itself and abstains from touching on the future of the West Bank.

In other words, Hussein wants the Israelis to return the West Bank directly to him rather than to the Palestinians. The Palestinians naturally feel that such an arrangement would only bring back the bad old days before the Six Day War. In short, they wish to bypass Hussein and negotiate with the Israelis themselves.

But Israel, preferring to ignore the Palestinians, would rather talk to Hussein than to Yasser Arafat.

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The Canadian Jewish news

12 Pages ay, August 2, 1974 Av 14, 5734 15¢

These elderly vacationers depart for a holiday in the Catskills. But according to statistics, 40% of Toronto's Jewish elderly have incomes close to the poverty line--around $4,000-a-year. So, not too many elderly can afford to get away for a holiday. For women, who outlive men by seven years, the situation is even bleaker. A 1970 Royal Commission on the Status of Women reported that elderly women are the largest poverty group.

Lack financial security in old age

Elderly women least to be envied

By MARCIA KRETZMER
CJN Staff Reporter

TORONTO–

The Jewish woman of advancing years is in a significantly worse financial position than her male counterpart.

This brute fact will come as a shock to those who like to think that society tries to do well by the elderly and to those who believe that if a woman stays home and raises her family she will receive in return her husband's protection and support, and society will join in affirming her security and status.

If ever it were possible to sustain these illusions that time is now ended.

According to the 1966 report of the Special Senate Committee on Aging, the majority of older women in Canada had no other source of income than the government old age security payments.

The 1970 Royal Commission on the Status of Women describes elderly women as the largest poverty group in Canada.

Much of the grimness of their plight is spelled out in a book called **The Final Plateau** by Prof. Daniel Jay Baum of Osgoode Hall Law School. It is to appear next month published by Burns and MacEachern.

But to see how far this situation is reflected in the Jewish community, **The Canadian Jewish News** went to the various agencies serving Toronto's 11,000 Jewish elderly.

"Approximately 40% of all Jewish elderly have incomes close to the poverty line – around $4,000 a year," said Michael Sheinert, executive director of the Coordinated Services to Jewish Elderly.

"Men have more visible means of support and greater flexibility related to the ability to get out and initiate new relationships, primarily in the vocational area," says Sheinert. Women, on the other hand tend to be able to accept the social and recreational setting for themselves because of a greater tendency to gregariousness. However they hang back with regard to the world of work, even in an obvious case of need.

Women, who have worked sometimes have managed to ensure themselves a source of income from pensions and financial assets. But although women outlive men by about 7 years, working women are often required to retire at the age of 60, five years before they can begin to receive old age security benefits.

The maximum retirement pension available under the Canada Pension Plan is $104.48 per month. However as women are still restricted to a narrow range of relatively low-paying occupations, only a minority are entitled to the maximum.

This is the position as regards working women. But most women do not work. For a full 60% their employment must be regarded as marriage. What do they bring to their old age?

As of July 1974, OAS amounted to $112.95 per month. A single person with no outside income receives a Guaranteed Income Supplement (GIS) of $79.23 per month. In Ontario, the Guaranteed Annual Income System (GAINS) will make up all monies to a total of $216.67 per month along with free prescription drugs and various tax exemptions.

At present housewives do not contribute to the Canada Pension Plan. Homemakers themselves are only now becoming aware that they are the least favored section of the labor force though the monetary worth of their services is estimated at between $8,000 and $13,000 yearly.

The position is especially serious for those who are widowed or divorced in the middle years. Too young to receive OAS, a widow aged below 65 may receive survivor's benefits from the Canada Pension Plan but the maximum is $79.86 per month.

In a recent celebrated divorce case, Murdoch v Murdoch, which was heard by the Supreme Court of Canada in 1973, the wife found that as of right, she was entitled to no share in the ranch which she had worked to build up over more than 20 years.

The husband kept the land, farm buildings, house and revenues and she had to start from scratch with a scant $200 a month maintainance and $3,000 owing in legal and court costs.

The urban housewife who takes the entire responsibility of homemaking and childrearing on herself so that her husband may further his career, is in no better a position legally. In the event of marriage breakdown, she is entirely dependent on his good will.

In these circumstances her ability to be self-supporting becomes of crucial importance.

Bernard Berger of the Jewish Vocational Services spoke to the CJN about women who come for vocational counselling.

He finds Jewish women of the young-to-middle years far more work-oriented than previously. Today approximately 40% of all women of working age are in the labor force.

However a frequent problem is insufficient training for the kind of job to which they are naturally disposed by their middle class lifestyle, interests and education. A substantial number are advised by JVS to go to community colleges or Canada Manpower courses to acquire work skills or upgrade their training.

For older divorced, single and widowed women, the main request is job placement. In such cases there is neither the time nor the money for job training. The majority are placed in clerical, sales or service occupations.

With this background in the middle years, it is not difficult to understand why the position of elderly women is one of the least enviable in Canadian society.

Cont'd on Page 9

CJC head Harris attacks German protection of Nazi

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL–

Sydney M. Harris, the newly-elected president of the Canadian Jewish Congress, has criticized the Federal Republic of Germany for shielding notorious Nazi, Kurt Lischka from extradition to France.

In a letter to West German Ambassador Dr. Ruprecht von Keller in Ottawa, Harris said it is "incomprehensible" to the Congress why Germany protects a man "found guilty of the most horrendous crimes agains humanity."

Harris wrote the official Congress statement in view of the events surrounding the recent trial of Beate Klarsfeld in Cologne.

Kurt Lischka was found guilty in 1950 in a French court and has evaded justice ever since because of the failure of the Budenstag to ratify a France-German treaty of extradition. This would enable Liscka to be returned to France or stand trial in West Germany.

"Although nearly 30 years have passed since the end of World War II it is unconscionable that a man who was responsible for sending tens of thousands of men, women, and children into the gas chambers should escape punishment," wrote Harris.

In a recent development, Ernst Achenback, head of the Free Democratic Party, said last week he would resign from a Bundenstag coinmittee debating the issue Achenback has been the key protagonist in the battle to prevent Lischka from being extradited.

Lischka was also responsible for deporting Jews from France and for committing atrocities against the civilian population of France during the war.

"How is it possible that Lischka, 30 years after his crime, has not served one day of imprisonment, whilst citizens in civilized societies who break the law must face the consequences of their actions?" asked Harris.

"We demand that the Federal Republic ensure that Lischka be returned to France immediately to serve the life sentence imposed on him," stated the Congress leader.

A second statement issued from Congress headquarters last week, concerned the Syrian "show trials", where Jewish prisoners Zalutti and Shalouah went on trial for helping four women to escape Syria into Israel.

In a telegram to President Hafez Assad of Syria, Harris said: "We appeal to you to release the prisoners, to immediately cease the persecution of Jews and permit those who wish to leave Syria to do so without hindrance."

The two prisoners were originally charged with murdering the women, but world protest reduced the seriousness of their "crime" to complicity in illegal emigration.

"The civilized world will be watching with close attention because it can no longer tolerate show trials of Jews by your government," added Harris in the telegram.

Sadat overrules Qaddafi on bombing luxury ship

LONDON (JCNS)–

President Qaddafi of Libya intended to torpedo the Queen Elizabeth II with nearly 600 passengers, mainly American Jews, whom she was ferrying in April, 1973 through the Eastern Mediterranean to Israel for the 25th anniversary of Jewish statehood, writes the JCNS diplomatic correspondent. An order to that effect had already gone out to the captain of an Egyptian submarine, but it was countermanded by President Sadat.

He first learned about the plan when he was awakened at half past one in the morning, and it took him 90 minutes to stop the order from being carried out.

This bizarre story was revealed for the first time by President Sadat himself in his television interview with Lord Chalfont (the former Labor minister for disarmament) which was shown on British television.

Though Sadat did not name Qaddafi – he merely referred to him as "an Arab leader" – it was obvious from his account that it could not have been anybody else.

Only Qaddafi, as the nominal co-president of the planned and now defunct union of Libya-Egypt, could have issued an order to an Egyptian submarine captain to torpedo a British passenger liner in Mediterranean waters with any prospect of it being obeyed.

'Y' is aiming to reach $5 million for April start on new buildings

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO–

In order to ensure work on the new wings of the northern building of the YM-YWHA begins by next April, $5 million of the $6.5 million goal will have to be reached in the 'Y' campaign by the end of September.

So far, the 'Y' expansion fund drive has collected $4.2 million of its objective. Thus $800,000 will have to be collected in a blitz campaign over the next two months, announced 'Y' President Wilfred Posluns.

The 'Y' cannot afford to wait until the full objective of $6.5 million is reached before beginning construction because of the danger of further escalation of costs," said Posluns.

He said the 'Y' building committee was immersed in the working drawings for the physical education and cultural wings. By the end of the year, the drawings should be finalized so that tenders will be let, he continued.

The new parking lot and its vehicular bridge -- the first phase of Bathurst Street building expansion -- will be finished by this September, according to David Andrews, executive director of the 'Y'.

The campaign, which got under way last summer, was delayed in part by the Yom Kippur War. However, some disappointment has been expressed at the lack of community-wide response to the drive. Following the Yom Kippur War UJA special campaign, the 'Y' had announced the target date for completion of its $6.5 million drive was July 1.

However, on that date, they were more than $2 million short of the objective.

Under Posluns' direction, each of the 'Y' campaign divisions is gearing up to meet the $800,000 needed by the end of September to gain the lower figure of $5 million.

The general division, headed by Joel Greisman, is concentrating on contributors of $5,000 and over.

William Singer, leader of the corporate division, has mapped out an intensive campaign with insurance companies, merchandising firms and large corporations.

Bert Fine is rallying membership in both buildings to reach their goals. He's attempting to get health club members to contribute $1,000 each. John Wahl, former president, hopes to complete a canvass of board members so that all will be contributors.

Northern branch membership campaign with insurance $150,000 of an objective of $1 million, while the Bloor building, with a smaller membership, has raised $200,000 towards a $700,000 goal.

Asked to explain the figures, Andrews commented: "The Bloor membership is a more established group in age. The northern building is a younger family centre. But campaigns in both buildings aren't into full stride yet."

Toronto YM–YWHA President Wilfred Posluns (right) reviews plans with Silvario Ciasva, construction superviser, for the expansion of the northern building now underway. In background, vehicular bride is being built for new parking lot. The 'Y' hopes to begin building its new cultural and physical education wings by April, 1975. (Graphics Artists)

World News

Chances are dim for NRP to join the government

JERUSALEM (JCNS)-

The chances of the National Religious Party being brought into the government dimmed rapidly last week. This was despite the acceptability to both the NRP and the Labor leadership of a compromise formula on conversion worked out by Chief Rabbi Shlomo Goren.

The conversion issue was the main obstacle to the NRP joining Yitzhak Rabin's Government when he took over from Mrs. Golda Meir. The NRP made it a condition of joining that the Labor Party should commit herself to changing the Law of Return so that, in the case of immigrant converts to Judaism, only conversions performed according to the Halacha (rabbinic law) would be recognized as valid. Various compromise proposals put forward by Labor were rejected by the NRP.

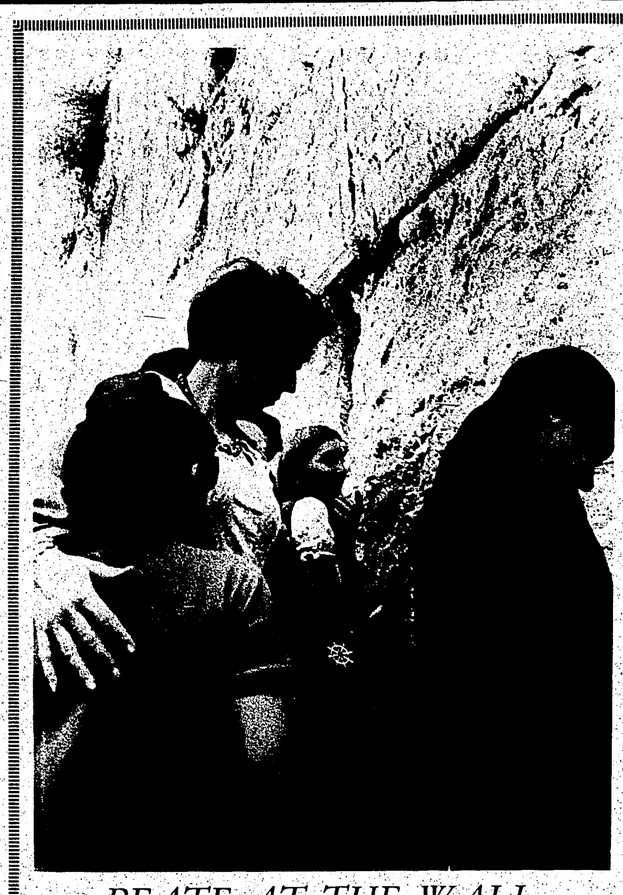
The formula put forward by Chief Rabbi Goren would amend the Law of Return so that it would accept as valid conversions "performed according to traditions accepted in Jewry from generation to generation."

The main focus of attention now is within the Labor Party itself and between Labor and its government coalition partners, Mrs. Shulamit Aloni's Civil Rights Movement, Mapam and the Independent Liberals. The Labor Party leadership is trying to convince the sceptics that Rabbi Goren's formula can, because of its vague wording, be interpreted differently by different groups and that this could work to the advantage of non-Orthodox Jews and not to their disadvantage.

But Mrs. Aloni's group had indicated that it will definitely leave the government if the NRP returns to it. Mapam and a majority of the Knesset Labor Party apparently believe that if the NRP's entry into the government would lead to the exit of the Civil Rights Movement and, possibly, the Independent Liberals as well, it is not worth making concessions to the NRP.

Chief Rabbi Goren himself, meanwhile, has said that the formula on conversions he has put forward (which was suggested to him by American rabbis when he visited the U.S. last month) means that the only conversions which are acceptable are those according to the Halacha.

Meanwhile, Arye Dulzin, the treasurer of the Jewish Agency, said on his return to Israel from abroad this week that Reform leaders all over the world were incensed at the "political trading" on the "Who is a Jew?" question.



BEATE AT THE WALL

Nazi-hunter Beate Klarsfeld, accused of abducting former Paris Gestapo chief Kurt Kischka, was recently in Israel where she was received by President Ephraim Katzir. Here, she and her son join worshippers at the Western Wall.

Plan cabinet link for economic ties

JERUSALEM (JTA)-

Plans to create a cabinet level committee to handle economic relations between the United States and Israel were approved at a meeting here between Secretary of the Treasury William Simon and Finance Minister Yehoshua Rabinowitz.

They set up four working groups to implement the agreement and agreed to meet again in November in Washington to discuss the progress of the groups which will make studies of the possibilities of American private investment in Israel, raw material supplies, technical aid and expansion of trade.

Israeli officials reported that Rabinowitz repeated to Simon the Israeli government's request for an additional $1.5 billion in military aid over the next three years, stressing that Israel's defence burden was very high. Simon said, at a meeting with Rabinowitz and Commerce and Industry Minister Chaim Barlev that he hoped the United States would continue providing massive economic aid to Israel despite growing opposition in Congress to foreign aid in general. He said he believed investments in Israel were economically worthwhile.

Barlev asked Simon for reasonable terms for purchase of equipment for nuclear and electric power, adding that Israel expects to buy $800 million worth of such equipment during the next seven years. He also asked for a cut in customs duties between Israel and the U.S. and help for the development of industrial research.

In a statement replying to rabinowitz's welcome at Ben-Gurion Airport, Simon declared: "I promise you we will be helpful in every way we can with the help and the assistance that has been so characteristic of our relationship these past years and which reached its peak during our president's recent visit here."

Simon wound up his talks with Israeli officials by stressing the need for Israel to develop means to stabilize her economy rather than depending on Amercian financial aid. He assured Rabin of continued American support for Israel's security and development. Before leaving for Saudi Arabia, Simon told reporters at Ben-Gurion Airport that he has invited Rabinowitz to come to Washington in November by which time the long-term aid discussed during his visit will be worked out.

Austrian problem

'Jews in limbo'

NEW YORK (JCNS)-

Dr. Bruno Kreisky, the Chancellor of Austria, has quietly asked B'nai B'rith to "do something" about the 200 Soviet Jews who are living in limbo in his country - to find them a haven elsewhere.

These are the Jews who emigrated to Israel, were dissatisfied with the life there, sought to return to the USSR, got as far as Austria and have been languishing there because Russia will not have them back.

Unable to earn a living and forced to live off charity in the most abysmal of conditions, the Jews have been clamoring to return to the Soviet Union to no avail. Dr. Kreisky would like to get rid of them and their problem, and has asked B'nai B'rith whether it could be instrumental in having the group settle elsewhere - in the United States, if possible; if not, then in Australia or Canada.

B'nai B'rith, which is reluctant to talk about the matter, has not revealed what answer it gave Dr. Kreisky or whether it has been in touch with the various governments.

Decline appeal

AMSTERDAM (JCNS) -

Two Arabs, sentenced to five years jail sentences for setting fire to a British VC-1 airliner at Amsterdam's Schiphol airport on March 3, have decided not to appeal against sentence.

The Harriem public prosecutor, J. Bredius, himself lodged the appeal against the sentences when only one of the two hijackers, Sami Hossein Tanima, 22, had appealed.

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Bank's general manager suspended and arrested

TEL AVIV (JCNS)-

Yehoshua Ben-Zion, the Israel-British Bank's general manager in Israel, was arrested last week. He was suspended when the Bank of Israel, the country's central bank, seized the Israel-British Bank because it was in financial difficulties.

The seizure did not involve IBB's London bank. The police arrested Ben-Zion after they invited him to clarify certain matters in their investigation into the affairs of the IBB parent company in Israel. The Israeli authorities allege that there have been irregularities in this company's handling of public funds.

Eliahu Meron, the IBB's former counsel, said that he had expected the arrest and claimed that it had been timed to influence the discussions on the bank's affairs by the Knesset finance committee.

Meir Shamgar

The investigation into the IBB's affairs are being made at the request of Dr. Meir Heth, the Bank of Israel's examiner of banks. The Israeli moratorium on the IBB's commitments, due to have ended tomorrow, has been extended until July 28. All payments of debts have been suspended until then except in special circumstances.

Meir Shamgar, the attorney general, is heading the Israeli government team, which includes representatives of the finance ministry and the Bank of Israel, investigating the collapse of IBB.

The appointment of the inquiry team was reported to the cabinet by Haim Zadok, minister of justice. The auditors chosen to examine the IBB's books are Binder, Hamlyn for the London bank, and Somekh, Haikin, Citron for the IBB banks in Israel.

Youth reservists is suggestion

TEL AVIV (JTA)-

An Independent Liberal Party member of the Knesset has urged the creation of a reserve body of 100,000 Jewish youth in the Diaspora who will be ready to come to Israel's aid should war break out again.

Hillel Seidel made the suggestion in the wake of a report from Cairo that the Egyptian chief of staff is setting up a United Arab Command to prepare for war, possibly in 1975, if Israel does not return occupied territory. Seidel said if Israel is seriously prepared for war, it might deter the Arabs from another attack.

Seidel also noted that Egyptian President Anwar Sadat has convinced King Hussein of Jordan to compromise with the Palestinian terrorists. The two Arab leaders issued a statement saying the Palestine Liberation Organization represented the Palestinian people. Subsequently, the PLO rejected the move charging it would lead to Hussein re-establishing his rule over the West Bank rather than the creation of a separate Palestinian state.

The Palestinian news agency WAFA charged in Beirut that Egypt and Jordan were trying to divide the Palestinian people and deprive them of the right to have their own state.

Shmuel Tamir, head of the Free Center Party, a member of Likud, said the Sadat-Hussein statement makes it clear that the Arabs have decided to push for a Palestinian state in addition to Jordan on the back of Israel and its destruction.

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Thirty children from Mexico City and Monterrey are enjoying a new kind of camping experience at Camp Wahanowin near Orillia, Ontario. Counsellors hope the summer will improve the children's command of the English language and encourage them to be self-reliant. But a primary aim of the experience so far as the parents of the children are concerned is to deepen ties with world Jewry.

Campers identify with world Jewry

Affluent Mexican children learn self-reliance at Canadian camps

By ELLIE TESHER

TORONTO-

"The Mexicans are coming!" This is a cry that rings out, somewhat surprisingly, across the lakes and woods of Ontario's Northland. A summer phenomenon occurs, as a tired, talked-out contingent of eager campers arrives at Toronto's International Airport for points north.

For the past five years, a growing representation of Jewish children have left their relatively affluent homes in Mexico, to have a different experience to any other in their background --camping in Canada, in the wide open spaces defined by predominantly Jewish camp settings.

They come for a variety of reasons, the paramount one being that of familiarity and use of the English language. Many have studied English in Mexico, both in school and with private tutoring, but daily usage is sought for facility. When asked, "Why Canada?" for a language skill that could be developed closer to home, for example, in Los Angeles, one camp head counsellor replied, "that's not English."

They come for a natural experience, the same idyllic dream of unpolluted lakes and fresh air that well-intentioned urban-enmeshed parents from Montreal to Monterray desire for their childrens' lungs, at least two months of the year. The translator who travels with one brood out of Mexico City to Camp Walden, can't restrain her excitement at being able to perceive the stars in a smog-free sky.

They come for a cross-cultural awareness. As a 17-year-old Mexican counsellor at Camp Wahonowin expressed it: "Most of the Jewish children in Mexico are from middle-class to more affluent homes. Living is cheap, domestic help is available for $48 a month, and many homes employ several people. The children are spoiled and know only one lifestyle. "She feels that going away to camp fosters a self-reliance and independence that is very important for these children, and hard to obtain at home.

Why Canada? In Mexico, Canada is idealized as more beautiful and less commercial than the United States. Mexican Jews like to shop in American cities, she says, but prefer to travel elsewhere. They see Canada as a safe stepping-ground for their children to become more worldly-wise as well as multilingual.

They come as Jews, for in Mexico, the Jewish population of 50,000 lives apart from their neighbors, and the majority of children attend separate Jewish schools. The Ashkenazim and Sephardim are divided in their approaches, and maintain separate lines of Jewish community; vastly different from both of these is the Arabic Jew whose customs are entirely foreign to the others. Yet, outside of their home, they are a homogenous blend of Mexican Jew, eager to identify with World Jewry and share the bonds of Jewish background and high interest in Israel.

Some go to camps in the United States as well, in Maine, North Carolina and California; and many go with great fervor to Israel, from the several Zionist organizations in Mexico that encourage them. But they come in large numbers to Ontario, while they are too young for jet-setting, while they are still developing independence, and, in all probability, while its a current fad. They are found in significant numbers at Camps Manitou-Wabing, Tamakwa, Wahonowin, Walden, White Pine and Winnebagoe.

Camp Wahanowin is a junior camp, and this year has 30 Mexican campers, aged 7 to 12, including three counsellors whose prime role is that of mentors to the younger children. The method of integrations is two to three Mexicans per cabin, to insure the security of company, while preventing a minority group situation. Most have had no previous camping experience outside of Ontario, are from Mexico City and Monterrey, and speak varying degrees of English.

Camp Walden had 36 Mexicans in July and has 17 more this month. They are all from Mexico City and range in age from 8 to 16. There are no counsellors, but the camp's Mexican agent, who has her own children in cabins, stayed for the month of July as a translator and facilitator. Here, too, the plan is three Mexican campers within the total of approximately 10 in a cabin. Ted Cole, the director of Walden, feels so positive about the cultural exchange amongst his campers that he hopes to "go international" and recruit others from Europe. He feels Canada is a big attraction; that, in fact, camp-wise the Mexicans are anti-American.

Manitou-Wabing is a Sports and Arts camp, with 40 Mexican campers in the 12-18 age range, and one counsellor who acts as their overseer, from his previous experience as a Manitou camper.

The situation is unique at this camp as the orientation is on individual programs such as a tennis or music major. Here, the Mexicans live together in order to have a common bond in their cabin setting, after spending their day at different activities.

Several of the camp directors feel, from their contacts with the families of these Mexican children, that travel is more than a leisure pastime. It is an attempt to identify with Jews all over the world, and to establish ties in many places.

Kadimah day camp's open house heightens involvement of community

By MOURA WOLPERT
Hamilton Correspondent

HAMILTON-

The sound of wheels crunching to a halt on the gravel cause David Milgram to turn. A young woman with a baby on her arm emerges from the car.

"Find out what that woman wants," he yells to one of his staffers.

A moment later she is beside him on the grass, scanning the waterfront.

"My daughter forgot the top of her bathing suit," she says as she tries to pick out her child from among the couple of dozen four to six-year olds splashing in the water.

"They come on any excuse," David explains after the mother has gone. "They drive 35 miles just to bring the banana someone forgot his lunch! But we don't mind. It's all part of it. They just want to come and see what goes on."

They had a chance to see what goes on at the recent official open house held by Camp Kadimah, the Hamilton Jewish Centre's day camp, and for the first time, provision was made for 12 families to sleep over and experience for themselves some of their youngster's summer activities.

"Camp should be an all-round, positive experience," says David and estimates close to 400 people turned up at the campsite in Dunmark Park--about 12 miles from Hamilton. His verdict the next day: "A terrific success. A romantic and beautiful evening. The social event of the year!"

Maybe it wasn't everyone's idea of the social event of the year, but for David Milgram, the new camp director, it was an important step towards greater community involveinent.

He confesses he's been waiting for this opportunity for years.

The 26-year old former Hamiltonian, who hardly looks older than some of his campers, jumped at the chance to take over in May when previously - made arrangements fell through. Despite the short preparation time, the program has proved so successful that for the first time in several years the July camping period was over-booked.

David left Hamilton in 1968 graduating from McMaster University with a B.Sc. A Master's degree in social work from Yeshiva University followed and he has since been professionally active in Jewish youth programming in New York, Boston and Montreal. At present he is a school social worker and consultant with the Toronto Board of Education and has brought seven Torontonians with him to work at Kadimah this summer.

He is determined to make his ideas work. Ideally, there should be a good staff ratio-he considers 20 kids to a bunk, with three staffers, pretty bad - and constructive programming. Camp should not be a baby sitting service.

"Camp means an opportunity for people to act out, express themselves, without hindrance from parents or teachers. The same goes for the staff. We let them act out and then channel their energies."

He is happy with the way things are turning out and full of plans for the future. What Kadimah needs most is continuity of leadership - lacking in recent years - and even if he himself is unable to return next year, he hopes to lay the foundation for a truly successful camp, with the necessary community interest and participation.

Enjoy 20 days of sensational entertainment

This year, the 1974 CNE is the place to be for fun and excitement. For 20 days the CNE puts on a show unrivalled for its stunning variety of sights and sounds. Among the grandstand shows is the World Festival Tattoo, presenting the world's finest military and musical talent. Featured is the Carabinieri Band from Italy and the National Band of New Zealand joined by the Maori Concert Group. And the Polish Song and Dance Festival, direct from Warsaw, also livens up the Grandstand with exhilarating songs and dances tracing 1,000 years of Polish traditions. There's other great grandstand shows with big name entertainers like Lawrence Welk and Helen Reddy and other big name groups like Lighthouse and Chicago. The music keeps right on going with free concerts at the Bandshell where the sounds of the Big Band Era make a comeback with names like Buddy Rich, Doc Severinsen and Maynard Ferguson. Visit Spain in a 49,000 square foot pavilion where you can experience the excitement of Flamenco, taste the fiery Spanish food and see the best in Spanish culture displayed in the various exhibits. Continue your trip with a free visit through beautiful Copenhagen complete with a Danish street, shops and a Viking Valhalla for refreshments during the Carlsberg Festival. And there's much, much more for the entire family, to enjoy like horse shows galore, the spectacular midway, the Kochman Hell Drivers, KenJen Petting Zoo and four daily lumber jack shows. And most of the fun is free once you're inside the grounds of the Canadian National Exhibition.

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The Canadian Jewish news

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Frequent criticism aimed at AJCS should not overshadow its record

It shouldn't be necessary to wait for any special occasion, be it anniversary or achievement, for recognition to be given an organization or institution which, over a period of many years, has given invaluable leadership and support to the community.

What triggers this thought, is the fact that while Montreal's Allied Jewish Community Services, has been the target of frequent and sometimes justifiable criticism in recent months, as is almost any government or community organization, it is unfortunate that the criticism often overshadows the balance of the record.

It should be made clear that no matter the frequency and intensity of the criticism on certain vital issues affecting every man, woman and child of the Jewish faith, this should not be interpreted as in any way weakening the impact and image of Allied, through the decades of impressive service which has made Montreal a model among Jewish communities in North America.

Allied Jewish Community Services, with Charles Bronfman as the current president and Manuel Batshaw as its executive-director, is an institution which makes all Jews in Canada stand tall and proud.

Its organizational structure and coordinated services housed in its new headquarters, Cummings House, is envied by other groups and cities. Its ability to deal with individuals as humans rather than files or case histories is within the finest traditions of Judaism's precept of **Gemilat Chesed** and other Mitzvot.

As we said, there is no particular occasion for saying these things, but there is a reason: To reaffirm that Allied's alliance stands firm.

Guest Editorial

We must rally to commemorate Soviet Jewish writers killed in 1952

By BEN KAYFETZ

Toronto is one of the few centres on this continent which as a community marks the anniversary of the execution of the 25 Jewish writers in the Soviet Union that took place in 1952. Since the 20th anniversary of this tragic event two years ago, there has been a public assembly each August in commemoration of the day, sponsored by Canadian Jewish Congress in collaboration with other community groups.

Two years ago, the speaker was Rokhel Korn, a Yiddish poetess living in Montreal. Last year it was Gershon Jacobson, a Moscow-born journalist. This year it will be S.L. Shneiderman, war correspondent and journalist.

But this event is too wide-ranging in its importance to all Jews to be delegated exclusively to the Yiddish-speaking segment of our community--granted that they have taken the initiative, being closely linked with the victims in language and cultural background.

The men who were shot by a firing squad on that dread day in August 22 years ago belong to the entire Jewish people in whatever language they express themselves. This has become more and more clear in retrospect of what has happened since then.

Though the majority of the 25 were writers who created in Yiddish, the folk language of the Jewish people in Eastern Europe, the gangsters who ruled the USSR in the 1950s and earlier were equally ruthless with Jewish writers who created in Russian, the "approved" language.

Witness the fate of Isak Babel who died in a Soviet concentration camp, exactly where and when, no one knows. We make a mistake in placing the Stalinist terror against Jewish writers solely in the years 1948 to 1953.

True, they were terrible years in which Stalin's anti-Semitism reached a crescendo, with no one knowing when and upon whose head the axe would fall next. But this was not a totally new procedure. There were gifted Jewish writers who met their drastic fate a decade or so earlier. Besides Isak Babel, two such writers whose names come to mind are Izzi Charik and Moishe Kulback, who vanished or were silenced forever in the late 1930s.

In the 1950s the late H. Leivik and the late Joseph Opatoshu (both of whom for a while were sympethic to the USSR) edited an anthology of the writings of Soviet Jewish poets and prose artists who either had been executed or died in mental asylums or whose fate was then unknown. What other country could aspire to this dubious honor?

There are differences of opinion to this day whether some of the men killed that day and earlier should be called martyrs. Didn't Itzik Feffer, they say, serve his Soviet masters faithfully and obsequiously? Wasn't he the author of the adulatory "Hail Caesar!" type of panegyric dedicated to Stalin? Didn't he make disparaging remarks publicly and privately about some of the Jews of capitalist America when he was here in 1943?

On the other hand, there is no question that Der Nister (who died awaiting execution), Dovid Bergelson, Leib Kvitko, Peretz Markish and others had genuine and generous Jewish impulses which came through both in their writing (despite censorship) and in their personal relations and managed somehow to express Jewish consciousness even within the Procrustean bed of the Soviet ground rules.

Considering the position they were in, their final death by the firing squad establishes that, however some of them may have tempered their sails, they were in fact "contaminated" by the Jewish spirit - dos pintele Yid - and it was as Jews, as Jewish intellectual leaders and as potential inspirers of a Jewish national reawakening that the death sentence was imposed on them. It is in this sense that their death is commemorated and their names honored as kedoshim.

The time of year - mid-August - is not the best for mass meetings. It is said about Herzl, Bialik and Jabotinsky that they did not plan well by choosing to die in the summer time. People are away at their cottages or the beaches; the general atmosphere is one of listlessness and torpor.

This should not deter the community from participating in respectable numbers in this Yohrtzeit.

Ben Kayfetz is executive-director, Canadian Jewish Congress, Central Region.

Israel 'lives its last quiet days'

JERUSALEM

Israel boils, perspires and worries under the simmering summer sun. Worries about everyday economic difficulties and problems which have reached new heights: of inflation, credit shortages, price hikes and frozen wages. The real anguish is, however, about the future--not only the economic future but the basic political struggle into which Israel will shortly be plunged. Members of the Knesset from both governmental and opposition parties openly admit "we live the last quiet days--soon the country will be torn asunder by conflicting views. The Arabs, the Palestinians will all become immediate problems with which we will have to cope." All Israeli officials admit that the political confrontation will probably begin in earnest next month.

The Israeli policy, as laid down by the Rabin government, and apparently approved by a vast majority of Israelis, accepts and even wants the resumption of negotiations with the Arabs--negotiations which should, however, take place in Washington and in which only two countries should be represented at one time: Israel and an Arab state. Israel thus sees the "Washington round" as a continuation of the separate disengagement talks it has agreed to with the Arab states.

In Israel's view, only after all the practical details have been solved during this preliminary round, can the Geneva conference resume to give a final and formal touch to the results obtained by secret diplomacy. Israeli officials stress that the Israeli-Syrian, or even the Israeli-Egyptian disengagement agreements could not have been obtained and signed in Geneva unless the two sides had not previously engaged in secret negotiations with American go-between help, the Kissinger shuttle service. Israel believes that this precedent could serve for the actual peace talks and should be repeated in Washington itself where Secretary of State Henry A. Kissinger would be available with his good offices.

Jewish Telegraphic Agency

Theologians, non-believers seek answers for greatest evil of century, Auschwitz

For people under 30 Auschwitz is a mere word. How do you communicate the horrors of European bestiality of a generation ago to a new generation to whom Hitlerism is as meaningful as the Spanish Inquisition? A group of distinguished Jews and Christians held a teach-in on Auschwitz where about 1,000,000 Jews were butchered. Richard Yaffe reports from New York.

"The very attempt to justify the Holocaust and explain it is obscene," said the professor, himself a survivor of Sachsenhausen. "Theodicy (trying to justify and explain evil) has gone up in smoke."

And yet, a group of earnest men and women, theologians and non-believers, Christians and Jews: rabbis, preachers, priests, nuns and concentration camp survivors, sat together at the Cathedral Church of St. John the Devine in New York recently, not to explain and justify, but to exchange views and seek answers for the greatest evil of this century, known collectively as Auschwitz.

And among the answers they sought is one that has been asked since the Holocaust: "Where was God at Auschwitz?"

It was the idea of the Dean of the Cathedral, the Rt. Rev. James Parks Morton, to hold the symposium, **Auschwitz: Beginning of a New Era**, because he felt that, for people under 30, Auschwitz was merely a word, if indeed it existed for them at all. "How can we allow that to happen?"

He and a committee composed of both Jewish and Christian clergymen instigated the conference, and it turned out to be a moving affair. At times, the faces in the audience were more important to watch than the words were to hear. Tears were the common reaction among men and women. Jews and Christians alike as the tale unfolded and the questions piled up on each other, without adequate answers. After the first day, the first hour actually, answers were thought impossible and were not even attempted.

The Jewish novelist Elie Wiesel was blunt. "I must confess", he said, "that I do not feel at ease in a church. As a child, I was afraid of a church and would cross the street as I approached one. And there was good reason for that. We Jews were beaten up twice a year, on Christmas and on Easter, by our school mates as they left the church. And the cross - a symbol of compassion and love to Christians - has become an instrument of terror and torment to be used against Jews."

Thus, "it is very fitting that this symposium takes place in a church." Nazi power, he reminded the 800 people in the audience, rose in a Christian setting: a high percentage of the SS remained Christians; those Germans who killed masses of Jews "felt no tension between their deeds and their Christian faith." Hitler, he said, was never ex-communicated by his Catholic church.

Wiesel, "poet of the Holocaust," and professor in the department of Jewish studies at City College of New York, continued:

"Christianity's role during the Holocaust should not be underrated." Speaking softly and "without hate - I could never hate, not even during the war," he emphasized. It was his hope that people such as those he faced in the Cathedral "can go from here with more understanding" by honestly grappling with the problem.

The Christian speakers agreed. "We keep the in-memoriums in our hearts," said Professor Johannes Hoekendik of Union Theological Seminary, "and we dare to speak, even with our unspeakable pain: **Mea culpa maxima est.**"

The Rev. Gregory Baum, an Augustinian monk from Toronto's St. Michael's College and a former Jew, declared that "it is the Christian world that is in need of conversion.

Auschwitz remembered. "To find the meaning of the Holocaust is impossible. To seek a response is inescapable," said University of Toronto philosophy professor Emil Fackenheim at a recent symposium on the Holocaust held in New York. (Encyclopedia Judaica)

"Moved by a sense of shame over the doctrinal formulations that negate Jewish existence, the churches have come to recognize Judaism as an authentic religion before God, with its independent value and meaning, not as a stage on the way to Christianity."

Professor Rosemary R. Reuther of Howard University, a black college, spoke freely of the "strictly Christian theological roots of anti-Semitism," it was "Christian theology which developed the thesis of the eternal reprobate status of the Jew in history and laid the foundation for the demonic view of the Jews which fanned the flames of popular hatred." What is needed, she suggested, was a new exegesis and revised theology, and she called on her fellow Christians to help bring this about.

Professor Irving Greenberg, chairman of the department of Jewish studies at City College, New York, said that the Holocaust posed "the most radical countertestimony to both Christianity and Judaism." It raised the question "whether even those who believe after such an event dare talk about God who loves and cares without making a mockery of those who suffered."

"After Auschwitz," he said, "we have to speak of 'moment faiths' - moments when redeemer and vision of redemption are present, interspersed with times when the flames and smoke of the burning children blot out faith, although it flickers again."

Professor Greenberg, Wiesel and others suggested that the rebirth of the State of Israel testified to the God who promised ultimate redemption. He recalled that when Israel appeared to be in danger of annihilation in 1967, Jean-Paul Sartre, an atheist, warned that the Jewish state was in danger of genocide. Professor Greenberg noted that Pope Paul VI was silent. "Which is the man of God and which was the atheist?" he asked.

It was Wiesel, as usual, who attracted the biggest audience which rose to its feet in tribute to him when he came upon the platform. His topic was **Art and Culture after the Holocaust**, and he began, and ended with the phrase, "Let us tell tales." And he told them - of heroism and faith, and of those who risked their lives to keep diaries in the camps. "Poetry became history and history became poetry," he said, and those who documented the events were far more eloquent than those who tried to interpret them.

He seemed to despair over his, and the other survivors', inability to bring the Holocaust home to the world. "As someone who has tried for 25 years to tell the tale, I must admit defeat," he said in commenting that there still are scholars who question the reality of the death camps. "All of us who tried to communicate the tales communicated nothing." But a moment later he saw hope: From the ashes of Auschwitz, he said, must come the foundations for future humanity and compassion.

Sobs came from the audience as Wiesel read poems by children who died in the camps. "What did the executioner hate in those million Jewish children slaughtered?" he wanted to know. "Their innocence? Their future? I don't know."

Dr. Fackenheim, professor of philosophy at the University of Toronto, said that Jewish thought often expresses itself in conflicting explanations. For example, the Jewish goal is "not to explain God but how to live with Him." Therefore, it was impossible to find the meaning of the Holocaust. However, to seek a response to it is inescapable.

He remembered some of the responses during that bitter time. He said that some held that God had broken His promises to his people. In one synagogue, the rabbi demanded that God punish His children no further. In another, Jews brought God to trial and found Him guilty. A Jew jumped from the mass grave in which he was shoved, sank his teeth into the throat of the commander of the firing squad, and held on until the Nazi died.

Alfred Kazin, the writer and critic, asked "Where is faith?" And "how can we possibly live without it?" Without hope, he stated, "Jewish history nullifies itself." Yet, in "some way our long strange consistency through the ages argues that there is a greater meaning to our existence as Jews than we know. God lives."

In the audience, among other survivors, was a woman, who as a young girl in Auschwitz, was a corpse collector, a leichenkommando. She contrived to conceal pregnant women under corpses in her wheelbarrow.

The woman - No. 2988 in Auschwitz, a number that was tatooed on her arm - speaking in almost a whisper told of the filth and the death and the degradation the fleas and the dirt and the mud they had to suck because there was no water for them. "I had malaria, I had typhus, I had everything," she said.

She added horror upon horror. She saw her brother die in the camp, them "I saw this big fire, and I knew my mother's body was burning, and I was grateful that she would not have to see me burning in front of her or know that I saw her burning in front of me."

Today she has no fear of death for herself, but for her children. "I go to sleep every night with the fear that something will happen at any moment."

Yosef H. Yerushalmi, professor of Hebrew and Jewish Literature at Harvard University, told the Christians in the audience that Jews cannot wait until Christian theology is reformulated.

"Theology?" he asked. "In 1974, after all that has happened, do we still have to await a reformulation of Christian theology before the voice of Jewish blood can be heard crying from the earth? Is our common humanity not sufficient?

"Not by your ancestors but by your actions will you be judged. For my people, now as in the past, is in grave peril. And it simply cannot wait until you have completed a new **Summa Theologica**."

Letters to the Editor

Congress unjustly criticized, says Harris

Dear Editor:

It is regrettable that Mrs. Kayla Armel, who is unhampered with a knowledge of the facts, did not take the trouble to do her homework before criticising the Canadian Jewish Congress. May I point out the following:

Mrs. Armel is in error. A strong resolution on Syria was unanimously adopted at our recent plenary assembly. The resolution called, inter alia, for Syria to restore full rights of citizenship to the Jewish community, to repeal its heinous anti-Jewish laws, to release Jews held in prison on fabricated charges and permit Canadian or other lawyers from the free world to attend the current trial of Jews. The resolution called, in the strongest terms, for Syria to permit its Jewish community to emigrate without let or hindrance.

A lengthy report on Syrian Jewry was given by Alan Rose, our executive-director, at the World Jewry session of our plenary which was attended by over 700 delegates. Mr. Rose's dramatic presentation was replete with facts on the plight of the Jews of Syria and action taken by the CJC, which does not lend itself to publication. The audience was obviously moved.

Mr. Rose has been in frequent contact with Mrs. Judy Feld and indeed supplied her with voluminous information on the position of Jews in Syria.

Mrs. Armel must know the central problem we face with Syria is not to obtain 5,000 visas from the Canadian government but to exert pressure on the Syrian government to permit its Jewish citizens to leave. The Canadian government has at no time refused any Jewish refugee from a Middle East country to settle in Canada, as evidenced by the large numbers of Iraqi, Egyptian Jews, etc., presently residing in Canada.

May I suggest that in future Mrs. Armel arm herself with facts before rushing into print. We are all concerned with the tragic situation of Syrian Jewry - Congress no less than Mrs. Armel.

Sydney M. Harris,
President,
Canadian Jewish Congress

Dear Editor:

I am concerned about an alarming development in our Jewish community and I don't know whether anything can be done about it, other than to point it out.

The current report of the budget committee of the United Jewish Welfare Fund refers to an annual requirement of over $3.3 million. This is in excess of $30 per head for every Jewish man, woman and child in the community. By comparison, the $14 million, spent by the United Way for non-Jewish charities, including Red Cross and national charities and including approximately $1 million for Jewish charities, is about $7 per head. This is a tremendous load on the Jewish community, especially at a time when the very existence of Israel depends on Jewish financial assistance.

One of the main items involved is the expenditure on Jewish education of over $1.25 million. The education is needed but it is a pity that Jewish taxpayers, who already pay their proportion of the educational system, should be saddled with this additional amount. We are in a pluralistic society. Catholics have the right to indicate whether they wish to have their school taxes go to the public schools or to the Catholic schools. Jews should have the right to determine whether they wish to have their school taxes go to the public schools or to the Jewish schools. We should not be doubly taxed.

In addition to that, our generosity has developed tremendous overhead costs for all our institutions, and we are paying for Family and Child services alone, institutions which are theoretically being financed by the United Way, over $350,000 as extra subventions.

I know I am getting old but I still remember the Depression days when our community was able to get along for all its needs on about $100,000 per year. I have no desire to go back to those difficult days but I am just wondering whether continuing these tremendous budgets may not be "killing the goose that lays the golden egg" Certainly it must affect the amount of money that is raised for Israel especially when the Israeli and Zionist appeal is really instrumental in helping raise local funds.

Henry A. Rosenberg,
Toronto

ask the rabbi

One is obliged to eat non-kosher if needed to live

1. Is it permissible for a Jewish hospital patient or someone doing military service who is unable to obtain kosher food to eat non-kosher?

If his failure to eat may result in danger to his life (some authorities add, or to his limb) he is not only permitted but obliged to eat the non-kosher food in order to keep himself alive. Otherwise he should not eat non-kosher food, although he can avail himself of leniencies in the interpretation of the law he would not normally resort to e.g. to eat kosher food cooked in the hospital's utensils. I once witnessed a strictly observant rabbi of the old school eating non-kosher cheese in hospital. He argued that since the doctor had ordered him to eat the cheese and it is forbidden not by biblical law but by rabbinic law it is permitted.

2. Why do mourners at a funeral throw a spade of earth into the grave?

I have been unable to discover any reason mentioned in the sources but suppose that it is in order for the mourners to assist in the actual burial rather than rely on the professional gravediggers.

3. An increasing number of people appear to be observing only one night of shiva. Is there any religious sanction for this?

There is no sanction, according to the Orthodox practice, for not observing the shiva for the whole of the seven days. Shiva means "seven". However, this refers to the rites of mourning, not leaving the house, sitting on low stools and so forth.

There is no obligation to have prayers in the home nightly unless there is a son to recite the kaddish and then the prayers in the home are to enable him to say kaddish without having to leave the home during the shiva.

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High wages, meaningful work is an elusive goal

ROUGH JOB MARKET BUT STUDENTS ENTHUSIASTIC

By RUTH KAHANE
CJN Staff Reporter

TORONTO-

Students seeking summer employment rarely find the ideal. Either they earn high wages, or do something meaningful. Very few of the over one million Canadian students who went looking for summer jobs this year, were able to find both.

Statistics show about 1/3 found office work, 1/3 general labor, and 1/3 miscellaneous--recreation, sales, accounting, and profession-related jobs. According to Canada Manpower, (1973 statistics), 80 o/o of students are working in industry; 6o/o, otherwise unemployed, are working in federal government student summer employment projects; and 8o/o have provincial and municipal government-funded jobs.

With an expanded job market, many employers in industry are paying students more than the minimum $2 an hour wage this summer. But students, out on government-funded projects, with freedom to employ self-initiative, creativity, and social service, are paying for their benefits. Opportunities for Youth workers earn $90 a week (for university and community college students) and $70 a week (for high school students).

Though wages are minimal, applications are numerous and selection, stiff. Only students with projects that provide a new service, needed and endorsed by the community itself, are funded.

The statistics give a rough idea of how the working world treats students. But what do students have to say? The CJN asked a few.

The Students:-

Jo Mira Clodman: 20; in her third year as a psychology major at University of Toronto; working for the summer on **Option Action**, an OFY sponsored project with five people, producing one-minute public service programs--"information packages"--to inform Torontonians about their rights; "ones they should know and could easily discover, but are unaware of." She is the voice of Option Action as heard 10 times a week on CHUM-FM, CKFM, and U of T radio.

Mark Breslin: 22, a '74 graduate of York University with a degree in literature; working as one of 20 hosts at **Harbourfront** as an employee of the federal government's ministry of state for urban affairs; "a lucky find", as far as he's concerned.

Chavi Rosensweig: 18; going into grade 13; unemployed until the beginning of July, now working at **Beth Tzedec Synagogue** as an office assistant on a 'phoning job; "enjoying it a lot."

Allan Zeliger: 18; going into grade 13; first began job hunting the beginning of March to find a job starting in July and has just found a job as a ride attendant at the **CNE** to start Aug. 15. "You can't get a job if you don't have experience; you can't get experience if you don't have a job."

Ted Silberberg: 21; third year history and political science student at York; heading an OFY project during its second year of operation called **PROJECT: Saving Small Business**, that organizes small businessmen into associations to give them an effective lobbying voice. "The satisfaction is really encouraging."

Barbara Roth: 20; psychology major at York; one of six people running the **Creative Living Centre**--an OFY funded drop-in centre for people over 55, co-sponsored by the National Council of Jewish Women and held at council house. Project head, **Ruth Rudner**: 23, a '74 York graduate in psychology.

Jo Mira Clodman, third year psychology major at the University of Toronto, this summer is working on Option Action. This OFY project, with five people, produces one-minute public service information programs heard on CHUM-FM, and U of T radio. (G. Hoz)

CJN: When and how did you get your job?

Jo Mira: Our OFY grant came through in May. They told us three days before we were starting. I had 12 hours to decide between this job and a higher paying secretarial job with the Supreme Court of Canada, that I did last summer. I was looking for a media job because I'm interested in a possible career in journalism.

Mark: This year I had no trouble getting a job. I've applied to OFY for the past few years and this year was the first one it came through: it took me three to learn to fill out the form! But I'm not working on it, though the project is going on. I put in applications at several places during the winter, and went for several favorable interviews after school got out in April. But after all that, Manpower contacted me about this job at Harbourfront.

Chavi: In March I applied at Simpson's and Eatons. They told me I was applying too early, and to come back when I finished school. Of course by that time, they were all filled up with university students. And I put my name in at Jewish Vocational Service. They had quite a few jobs but they all involved typing or working weekends. I couldn't do either. Then last week, JVS contacted me about this job opening at the synagogue.

Allan: I started putting in applications at the beginning of March. The jobs Manpower had at that time started right away. In April or May, I went to JVS. I put in one week part-time at a downtown factory on shipping and receiving. But most of the time, I've been doing a lot of reading. Finally I got a job starting Aug. 15 at the Ex.

Ted: I knew I could earn $110 a week working at a hardware store, but I had a feeling of being committed to what we are doing in the project. After our success last year, and all our positive letters of reference, I knew we would be refunded this year, and didn't apply anywhere else.

Barbara: The temporary services gave me all the paraphernalia I needed to go on my jobs, but never any jobs. For the office jobs the only way you can get them is if you lie and say you want permanent work. I applied for an office job, a menial filing job . . . and I had to go through four interviews. They didn't even phone to tell me if I was being considered. I found out about this job through a friend.

Ruth: I worked on this project last year, and resubmitted it this year. I was not looking for a job otherwise.

CJN: What is your opinion on your working conditions (wages, hours, fellow workers)?

Jo Mira: $90 a week doesn't pay well--but I felt the experience would be worthwhile. We work on basically a 9 to 5 idea, but its pretty flexible. We're our own bosses and we've been flexible and responsible. Our project officer from OFY has come once. This is very minimal supervision but, for us, it's good and appropriate because we're doing our job. There are five of us on the project and four of us worked on U of T radio during the year.

Mark: $3.30 an hour, 10 to 6, or 2 to 10. Personally, it's a good job because of the variety--PR, stage managing, office work --co-ordinating schedules, and because it's outside. It's beautiful down here. I like the people. I don't consider it a job. Often I stay at nights to watch the shows and be with the people. I never thought I'd look forward to going to work but I do.

Chavi: We haven't discussed pay yet, but it should be around $85 or $90 a week. I work 9:30 to 5 with an hour for lunch. After 12 years of being around camps in the summer, I'm really enjoying it.

Allan: Minimum wage, 9 to 5. The people were very nice, but I found working in a factory doing the same things over and over very boring-- the monotony of the work gets to you. A lot of people quit. It's not so bad for a summer, but to work like that for a lifetime . . .

Ted: The concept of OFY is good, but the emphasis should change . . . a good project should be paid for it. The salary should go up with experience. They're not getting the best people, the best ideas, and projects--they should not stress quantity, but quality--if they paid $130 to $140 a week and took the best projects, they'd accomplish a lot more. I'm not doing this for the money but for the things that can be accomplished--the satisfaction is really encouraging. We'll keep raising a storm about the pay, but as long as it's enough for school and spending money, I won't trade.

Ruth: The OFY wages should have gone up to meet the cost of living increase. At least the hours are flexible so we can vary the hours of our program when we want to work, for example on a Sunday night. The emphasis of the project is not for five strangers to be working together--we hired people we knew would be good for the job. We're not personal friends--but its easier than working with strangers. We have a very successful, solid project run through joint planning.

At the Creative Living Centre, Betty Maldauer (left) and Barbara Roth, an Opportunities for Youth Counsellor, work at a drop-in centre for people over 55. Co-sponsored by the National Council of Jewish Women, it is held in Council House. (Gadi Hoz photo)

CJN: What benefit are you getting from your job and what type of feedback do you get in your work?

Jo Mira: This job has really broadened my perspective and my expertise as far as radio goes. I don't know what I really want to do in the future--psychology or journalisin, but I'm satisfied for the moment because I'm in a position where I can pursue both interest at once. I enjoy going down to CHUM-FM to do the taping. I was nervous at first, but they told me "the microphone doesn't bite, only the producer." But that's not true--he's been just fantastic. We've also been happy to find a response. Usually places we approach for information are helpful, but sometimes you go through the red-tape runaround.

Mark: I have a lot of friends working in factories . . . it's such a waste of talents and so depressing. I'm very lucky this year. The public has for the most part been enthusiastic and we get a lot of good feedback.

Allan: I'm learning from taking any kind of work I can, that if a person likes the job he gets he's very lucky. You have to have an education to get a good job. It's strengthened my knowledge that you have to go to school as long as possible to get somewhere and go higher. I want to do work that involves problem-solving, and requires logic. You can't utilize your talents and skills working in a factory.

Ted: Personally, I don't think of this as a summer job--I'm doing a study. We interview small businessmen about their problems, then go to the existing business association in that area, if one exists, to present the people's views. Then we set up a meeting with a guest speaker, usually the alderman, and hold a discussion. People get enthused. They volunteer and set up committees to look into their own problems. As far as community involvement, usually we get about 30% initial involvement. The things that come from this are co-operative store hours, co-operative buying, sometimes shared advertising or parking facilities. The response from the business community on our work last year was what basically got us refunded. This letter of recommendation from the Greater Toronto Business and Professional Federation, Inc. said we got "astounding results."

Ruth: The volunteers that run the Centre during the winter, don't do it during the summer when its really needed with club activities disbanded for the summer. And since this is the first time a daily program is being run here six days a week, we always have quite high numbers in all our activities. This is really a centre. We are a resource for other groups, who need help getting ideas. I've met many people working in the same field professionally, and seen what the top levels are like and what they do. And working with these adults is different. They really want things to do, to be useful, and to take the chance to express themselves or use their creative abilities they never had time for when they were working.

'Resorting to financial yardstick does not serve rabbinate'

By J.B. SALSBERG'S
UNCLE ELIEZER

I must say that whenever anyone points at someone and asks me what I think that someone is worth, I'm tempted to say something very nasty. But nastiness is a bad trait and I try to fight it. Only once did it get the better of me and I made a real nasty reply, for which I was sorry afterward. I may tell you about that incident later.

But, you may ask, what brought this subject to mind when I sat down to sweat over this guest column for my nephew? Actually this subject was on my mind since we, the old steam bath regulars, engaged in the hot and long discussion over the financial evaluation of a rabbi. How come? It happened this way.

But before I proceed let me correct a mistaken impression which my first guest column may have left with you.

When we, the oldtimers, gathered as usual last Thursday evening at the steam bath my friends had a good time at my expense. First I was ribbed by them for becoming a writer. Then they wanted to know why I hadn't warned them that I intended to report our conversation. Mendel said that his wife was terribly upset by the fact that his name was mentioned and was worried that he might get into trouble because of it. But all agreed that I must correct the wrong impression that my column may have left, namely that we are opposed to rabbis making a decent living. I agreed to do it.

As a matter of fact, we all felt rabbis are entitled to an income that will provide a decent living standard for their families, the means to give their children a good education and that will guarantee a proper pension after retirement. In fact, some of my friends named certain rabbis in our city who are inadequately provided for by their congregations and that, we all agreed, was inexcusable.

But while we didn't fully agree with all of Mendel's arguments of a week ago we did, I believe, agree that a rabbi's worth cannot be measured in dollars and cents and no rabbi is serving the rabbinate when he does resort to a financial yardstick. That was all. And we hope that all readers understand that. We are definitely not opposed to the rabbis best interests, as the saying goes.

You might say that last Thursday night we expanded the discussion about rabbis, which began a week earlier, to cover the so-called lay people and, more especially, the leadership layers of our Jewish community. I took the lead in the discussion this time.

I said that while it is true that rabbis should try to serve as an example to the ordinary folk with regards to ethics, morals and in the entire area of value standards, it is also true that many of the lay leadership, the balebatim, are, unfortunately, creating an atmosphere that permeates certain rabbis too. It is like they used to say; a community or a congregation has the rabbi that it deserves . . .

Mendel said that what I complain about is not new - the prophets complained about it long ago. And I agreed that may be true, but it doesn't make it any more acceptable to us today. Another member of our group, Sam, who, as they say, knows the small print, remarked that Miamonides, in his testament to his family, warned again and again against the sin of ostentation. But now, said Sam, if you build a house like a Taj Mahal or acquire a yacht like a Leviathan, you become a benefactor by opening your doors to the envious climbers who pay to charity for the privilege of seeing it from the inside.

What is especially bad about this indecent exhibitionism is that it undermines our moral standards. On the one hand this ostentation causes the climbers to resort to any and every means to reach, what they call, tops and on the other, it turns off the young and the sensitive who aspire to more spiritual and basic values.

Sam was right, I agreed, but in all fairness we should recognize that there are many men of means who are not ostentatious, who are involved and, who give, as they say, with an open hand to all worthy causes. The trouble, I said, is that the official leadership and, especially, the rabbis should show uncompromising regard for our basic values. If they would, said Mendel, maybe there would be different kinds of books written by the Mordechai Richlers. I thought this was a very important point and all agreed.

A couple of years back I was at a meeting and a real no-goodnik of a character who made it, as they say, came into the room. An acquaintance of mine, sitting next to me, said: "Do you know what he's worth?" And I shocked him when I replied: "Nothing."

The entire group in the steam bath agreed that I was right, but Mendel said, "so what if we agree, will this change anything?" "I don't know," I said, "but we must try."

I hope that my nephew, J.B., will not be ashamed of my two columns. After all, I'm not a writer, but only an average Jew.

'Don't let unwarranted fear of hypocrisy deter you from fulfilling some mitzvahs'

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Vo'eschanon--Shabbat Nachamu V'zot ha'Torah asher sam Moshe . . . And this is the Torah which Moses set . . .

* * * * * * * * *

A human being is just a human being. No Jew can keep all the mitzvahs of the Torah. But . . . just because a person doesn't perform certain commandments, it doesn't mean he shouldn't keep others.

Once the famous leader, Rabbi Yisrael Salanter, assumed the pulpit in a certain port city. He saw that many Jewish dock-workers were desecrating the Sabbath. What did he do? He called them to an assembly and told them . . . "Listen, I understand that it's not easy for you to keep the Sabbath, but at least promise me you won't smoke on the holy day. . . ." The workers agreed. A few weeks later he called another meeting. "I know you need to load and unload . . . but at least promise me you won't write . . . ." A few weeks later he called another assembly, and then another, and each time they kept Shabbos a little more--until at the end of the year they became **shomray shabbos**, Sabbath observers . . .

Some Jews are uptight about their religion. They feel that since there are so many mitzvot they don't perform, to do some would make them hypocrites. . . But it's not true . . . Whatever mitzvah a person can perform in this world, he should. Every mitzvah is a world to itself. . . . Whatever mitzvah a person grabs in this world is what he will have to take with him into the next world. The point is to act.

That's why we find an interesting thing. One of the last things Moses did before he died was set up three Cities of Refuge on the eastern bank of the Jordan. When he was done, it says . . . **"V'zot ha'Torah asher sam Moshe** . . . This is the Torah which Moses set before the Children of Israel. . . . What's the connection between these three little cities and the whole Torah?

But the answer is, Moses wanted to teach us an important thing. The truth is when Moses set aside the three Cities of Refuge, he did only half a job. Those Cities of Refuge would only be complete many years after his death, when the Jews had captured Israel. Moses said to himself . . . "Sure, I can't do the whole mitzvah properly . . . but a Jew has to do as much as he can. . . . **"V'zot ha'Torah** . . . and this applies to the whole Torah--we must do what we can, when we can . . . without waiting an extra minute. . . . **(Kli Yakar)**

There are a lot of Jews who are afraid to take the plunge. . . . They are of being considered dishonest if they keep certain Jewish traditions . . . because they neglect others. . . . But this is just the old **Yetzer Horah**, evil inclination, doing his thing again. . . . Just because a person doesn't keep a diet, does it mean he shouldn't watch his weight at all? Or because he doesn't keep himself in proper shape, he shouldn't exercise at all when the opportunity arises? A Jew must keep his **neshama** in shape as well. . . .

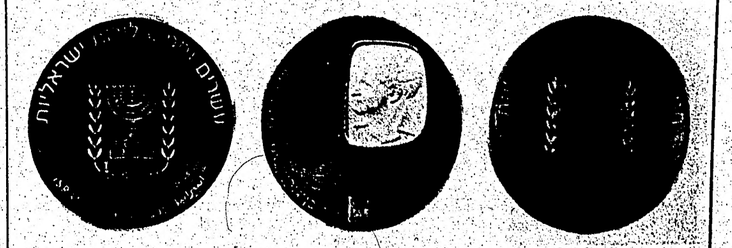
After all, nobody's perfect . . . but with humility a person can draw close to G-d. Our Rabbis taught . . . if a **Talmid Chochom** finds that the **yetzer horah** is getting the better of him, and he wants to sin . . . what should he do? He should take off his special scholar's robes, put on plain clothing, go to a place where no one knows him. . . . and then do his thing. . . . **(Chagigah 16a)**

It seems strange--why should a **Talmid Chochom** be allowed to get away with so much hanky-panky? But the answer is, the reason he was tempted to transgress was because he thought so highly of himself.

So the Rabbis gave him an **aytzah**, some advice. . . . "Cool it. Take off your fancy robes, and go a few miles away where no one recognizes you. . . . and you'll realize you're not much different from everyone else who after 120 years will have to give an accounting of all their deeds."

The Torah belongs to all of us, Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on Willowdowns Cable, Tuesdays at 8:30 p.m., Keeble Cable, Thursdays at 8 p.m. and York Cable, Mondays at 6:30 p.m.



News for numismatics buffs: A commemorative coin dedicated to Israel's first prime minister, David Ben-Gurion will be issued in December. Available to subscribers to the Israel Governmern Coins and Medals Corp. Ltd;, it's nominal value is IL 25 ($5).

Organizations and People

what's new...

By MIRIAM HERMAN

SOVIET JEWISH WRITERS

Monday, Aug. 12, marks the 22nd anniversary of the execution of 25 Soviet Jewish writers. In observance of the anniversary, the Committee for Soviet Jewry, Canadian Jewish Congress, Central Region, is sponsoring a meeting on that date at 8 p.m. at the Associated Hebrew Schools, Bathurst Street. Guest speakers will be S.L. Shneiderman, Yiddish author and journalist from New York (he writes a weekly column for the Jewish Forward), and David Newman, Toronto community leader.

ISRAELI FOLK DANCING

You don't have to know how to dance to join the Labor Zionist Alliance's Nagila Dance Group. All you have to do is be interested in Israeli folk dancing. The group meets every Monday at 8 p.m. at the LZA Centre Viewmount Avenue. There is room for beginners, intermediates and advanced dancers.

Also, a reminder that anyone interested in any of the LZA youth activities and student groups can contact youth director Ami Maishlish at the LZA office.

BOOKS TO LISTEN TO

Talking books--recordings of the spoken word--are now available to residents of North York who are physically or visually handicapped and unable to read the usual printed matter. These "books to listen to", both fiction and non-fiction, are provided, free of charge, by the NY public library. They are in the form of tape cassettes and arrangements can be made for a loan period of up to four weeks. Enquiries should be made to the library's outreach service at 630-9456.

PARENTS WITHOUT PARTNERS

The newly-formed Norfinch Chapter of Parents Without Partners is meeting Tuesday, Aug. 13, at 8 p.m. at Centennial Library, Finch Avenue West. Basically child oriented, the discussion will also include recreational ideas (for the children) and adult activities. The meeting is open to all single parents, even those without custody of their children. For information call 633-5963, after 6 p.m.

LIBRARIANS FOR JUDAICA

As a result of the acute shortage of professionally-trained librarians in the Judaica field, the Jewish Theological Seminary has announced plans for a course to train librarians for Judaica collections. The project, set to begin January, 1975, will offer courses in the Judaic aspects of bibliographical research to supplement programs presently given by library schools in the New York area.

SINGLES DANCE

Two clubs for singles 30-years-and-up, the Professional Club of the Labor Zionist Alliance and the Sephardic Swingers, have scheduled a Holiday Hop for Monday, Aug. 5. Dancing begins at 8:45 p.m. at the LZA centre.

DIPLOMACY DICTIONARY

The language of diplomacy will soon be printed in Hebrew. A dictionary containing the terminology of diplomacy in Hebrew and English is now being prepared at Bar-Ilan University under the supervision of the newly-created department of translation and interpretation. The dictionary, the first of its kind, will be used by the Israel foreign office, its diplomatic corps, the press, and international relations faculties of Israel's universities. Since there are few sources available for the language of diplomacy in the Bible or in contemporary Hebrew literature, the authors will be searching the files of the Israel foreign office, especially those of the late Moshe Sharett, who was an expert linguist and Hebraist.

YESHIVA U SEMINAR TEAM

Yeshiva University is sending a 15-member team to Australia and New Zealand this summer to provide thousands of Jewish youth there with an in-depth educational, spiritual and cultural program. The team, made up of faculty, students and alumni, will conduct seminars of basic instruction in Judaism, contemporary issues, leadership training, music, arts and crafts, and sports.

CENTRAL AMERICAN JEWS

The problems facing the survival of small Jewish communities and the difficulties of promoting youth activities dominated discussions of the 300 delegates at the conference of the Federation of Jewish Communities of Central America and Panama recently. The three-day convention, representing five countries, was held in San Salvador, the capital of El Salvador, with Israeli Ambassador to Guatemala and Itzhak Pundak, Israeli Ambassador to Guatemala and El Salvador, and Yosef Avidar, Israel's former ambassador to the Soviet Union and Argentina in attendance.

JF & CS therapy groups help one deal with life

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO–

The skill of being a family therapist is not to give advice, says Karen Wynnychuk, co-ordinator of therapy group program for Jewish Family and Child Service.

"Rather we deal with the hows of life--how people resolve their feelings and how they get what they want to get out of life," said Ms. Wynnychuk in an interview promoting the JF & CS group therapy program. New sessions will be beginning in the fall.

The 30-year-old native of Edmonton said group therapy is good for people who are functioning well in most areas, but are having some problems relating to people--at work, at school or in family relationships.

Groups are kept small--eight to 10 persons--and are lead by two JF & CF staffers. All group activity remains confidential.

Meeting once a week for about 90 minutes, groups are divided along such lines as young adults, teenagers, adults with "parenting" problems, and single parents. There's a sliding scale for charging fees, based on income, ranging from 0 to $15 a week for therapy sessions.

"Our program--which is not dependent on the 'touchy-feeling' encounter group sort of thing--allows people to move at their own pace," said Ms. Wynnychuck. "It's good for people who have difficulty making or keeping friends and has proven to be helpful to youngsters who have problems with parents."

Asked to compare group versus individual therapy, she said the client in the group setting becomes less dependent on the therapist and uses the resources of the people around him. "They're giving something into the process whereas on the individual basis, the therapist is giving," she explained.

Those wishing to seek the services of JF&CS are asked to call 362-5201. Agency personnel along with the client decide on the appropriate mode of therapy.

Said Ms. Wynnychuk, who is supervisor of intake for JF&CS: "A group is a very important mode of therapy because it allows people to learn their problems aren't isolated --that they're not the only ones feeling negative emotions."

They see there are problems worse than their own and they get involved in helping others in the group, she continued.

The social worker does admit there are still lots of hang-ups about people coming to JF&CS for therapy. "But if the problem becomes bad enough, people will overcome their fear of being seen," she commented.

She spoke of one person who benefitted from therapy.

"In my young adult class, there was a very intelligent girl in her early 20s who was very masculine, aggressive, overweight and unable to make friends. After two years in group therapy, she was a much changed individual. A much softer person, she had numerous friends including a boy friend and had got involved in community work."

In the three-year history of her own group, she had three or four dropouts and six people who graduated with their own and the JF&CS assessment that there had been a positive change.

Among the most common problems the University of Toronto graduate has been dealing with, are young adults living on their own or trying to decide to live on their own. This was not the traditional Jewish family lifestyle, she explained.

And Ms. Wynnychuk pointed out sexual mores had changed greatly in the last few years and this was in conflict with the traditional value system of the Jewish family.

Top paid lady is insurance agent

TORONTO–

When Mrs. Mirella Benzimra emigrated to Israel from England 19 years ago, she applied for job as a multilingual apprentice agent with the Tel Aviv branch of a Canadian life insurance company.

She was certainly multilingual, with fluency in Italian, French and English, an understanding of Spanish and German, and some Hebrew. The only problem was the advertisement specifically called for a young man.

But she persevered, the branch manager relented and she was hired. Ten years later, Mrs. Benzimra became the first woman branch manager in the history of The Manufacturers Life Insurance Company and the highest paid woman in Israel.

She was at ManuLife's Toronto head office recently -- her fourth visit since 1961 -- to review the company's operations in Israel and immerse herself in the intricacies of computer - oriented product and marketing strategies.

Commerce and finance has become complicated, but Mrs. Benzimra is resolutely unintimidated because she grew up in that environment.

Her father operated a highly successful, 117-year-old textile agency in her native Bologna, Italy. At seven years of age, she was sweeping her father's office before school every day.

During the Second World War she was a courier for local Italian partisan units, and for a time the family, including a sister, hid in convents to escape the deportation of Italian Jews to Nazi extermination camps.

Between 1955, when she was hired at the age of 27 by the ManuLife branch in Tel Aviv, and 1965, when she was appointed to replace the retiring manager, she was spectacularly successful as an agent.

It turned out to be a rewarding choice, both financially and professionally. In one year, her pre-tax earnings topped the equivalent of $70,000. For several years her branch led the other branches outside North America in new business. One year it came close to matching Los Angeles among ManuLife's 130 branches throughout the world.

But for all of that, she is still an agent at heart.

Carol Reiter (left) and Barbara Glass, of the Group of 35, deliver letters protesting the plight of Russian Jewry to the head of Toronto's harbor police. The letters were later given to the captains of two Russian freighters docked in Toronto recently. Earlier the group drove a hearse to the docks.

...about people

Rabbi Z.A. Grossbaum

A recent addition to the Toronto scene is **Rabbi Zalman Aaron Grossbaum** who fills the newly-created position of administrator of the Lubavitch Youth Organization. "The expanded activities call for more manpower" said the 28-year-old rabbi who was ordained four years ago at the Rabbinical College of Canada in Montreal. He and his wife, Esther, and infant daughter, Bassie, came up from New York where he was doing graduate work at the Kollel Avrachaim. Mrs. Grossbaum, a Teachers Seminary graduate, was active in the Lubavitch Women's League there and has now been named president of the Toronto group.

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After 43 years as leader of Moetzet Hapoalot (Council of Women Workers), **Beba Idelson** has retired. **Tamat Eshel**, a Jerusalem city councillor, succeeds her as general secretary of the organization which, with 600,000 members, is the largest women's organization in Israel.

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Prominent Dutch-Jewish economist **Dr. Johan Kaufman** has been named The Netherlands ambassador to the United Nations.

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Former Torontonian **Ronald Isaacs**, at the age of 26, has already launched two successful careers. Recently ordained at the Jewish Theological Seminary, he is also a professional musician of note. Wedged in between his studies at the Seminary and at Columbia University where he received two masters degrees and several awards for scholastic achievement, he still had time to found a folk rock group. **The Voices Four**, which performs Hebrew and Israeli songs. He himself plays seven instruments. The group has appeared at Carnegie Hall and Town Hall in New York. Presently studying for his doctorate in education at Columbia, Rabbi Isaacs and his wife Leora live in Dobbs Ferry, N.Y. where he is educational director of the Greenburgh Hebrew Centre. He is the son of **Mr. and Mrs. David Isaacs** of Thornhill.

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David and Phyllis Platnick and their three children left recently for a year's stay in Israel. Dr. Platnick, on sabbatical from the electrical engineering department at Ryerson, will be teaching engineering in Jerusalem. Mrs. Platnick was librarian at York University's Glendon campus.

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The youngest member of the new Belgian government is also its only Jew. He is 32-year-old **Jean Gol**, who was named secretary of the Walloon regional economy. He is a member of the Rassemblement Walloon party which has been incorporated into the new government. The Walloons include the French-speaking population of Belgium.

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Peter Bronfman

Peter Bronfman was elected president of the Board of the Corporation of Montreal's Jewish General Hospital at the recent annual meeting, along with **Bernard Finestone** and **Bernard Lande** as vice-presidents; **Jack Zittrer**, honorary secretary; and **Myer Pollock**, honorary treasurer.

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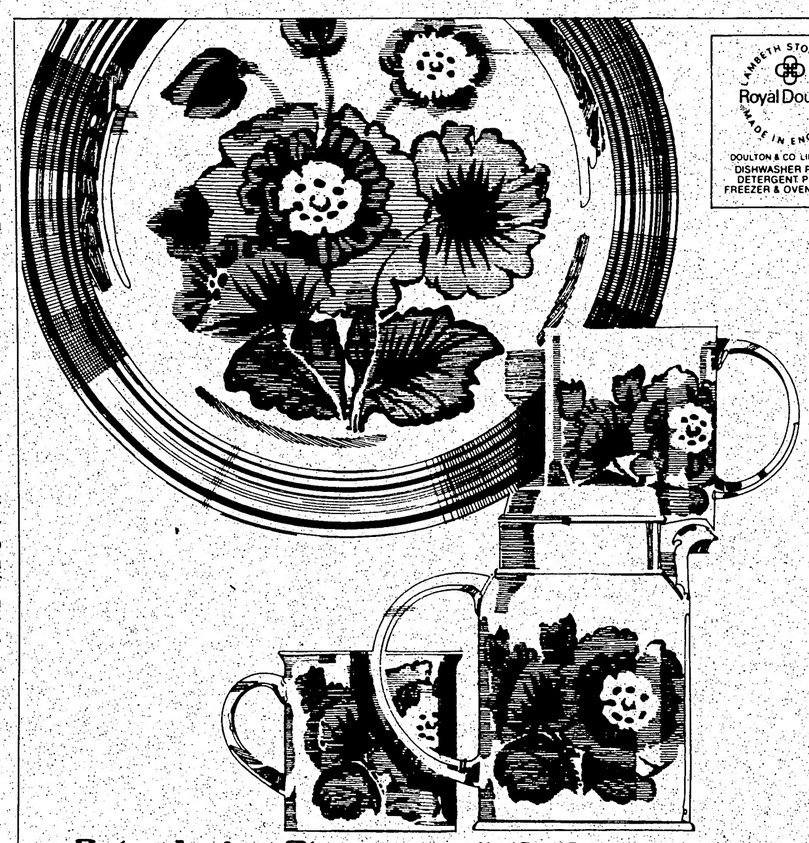

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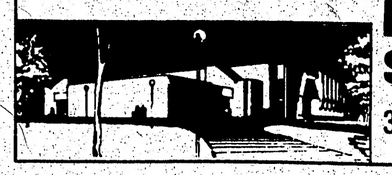

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"My son the cowboy" — A good job for a nice Jewish boy? Well it makes a change. Brian Kastner is pictured here riding a bull in a rodeo show. The 24-year-old Montrealer's next destination is western Canada where he will go into video production — on horses.

Seeking security, he quit rodeo circuit but horseshoer still carries riding gear

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL-

When you see a cowboy gearing his stallion so its legs flay the wind, do you ever consider that beneath his checkered scarf, there might be a mezuzah dangling?

Brian Kastner is a Jewish cowboy. At 24, this Montreal-born son of Russian immigrant parents, has performed at rodeos, busted broncos, and trained his own horses.

"When I was eight or nine, my aunt introduced me to riding horses, he said. "I would go to the stables after school, saddle horses, and clean stables. "I also used to take time off from school. After all I had to learn my riding."

Before he was 16, Kestner had performed stunts in Quebec rodeos as an amateur, fighting broncos, and even doing a few jigs on the bull. But when he reached his mid-teens the possibility of making a fast buck from horses snared his imagination.

"I sold my two old and tired horses and bought a beautiful, buckskin killer," he said. "She was mean. I worked for a very successful horse-trader who hired me to ride horses so he could see if they were suitable for his customers. But this one was a bronco before he bought her. I convinced him he'd never sell her."

Kastner bought that horse, trained it, and later sold it to the highest bidder.

"Then I went to college, but I wasn't doing very well so I dropped out. Our young cowboy, tired of city living, heard the mellow cry. Go West Young Man, Go West! And he did.

In British Columbia, Kastner worked as a ranchhand on a spread of 35,000 acres.

"It was a 100 miles from anywhere, and it took you six hours to travel 60 miles."

But he also rodeod, and almost received a professional standing card while working for a pro show. Desiring something more secure. Kastner dropped out of the rodeo circuit.

Back in Montreal, he opened a riding stable and boarded thoroughbreds during the winter. An arena nearby permitted Kastner and his partner to train their own horses.

After his year-long lease was up, he enrolled in the Oklahoma Farriers College where courses are given for those pursuing a career in the horseshoeing profession.

This summer, 'Lonesome' Kastner again heads west, armed with the implements of modern technology.

"I'm interested in doing video productions. . . shooting horses. But I'm also taking my farrier's tools, and my rodeo gear," he added, with a twinkle in his eye.

Israel reverses its brain drain problem as revived conscience returns professionals

By SHELDON KIRSHNER

TORONTO-

Israel has succeeded in luring back about 400 Israeli professional families to their country of origin since the Yom Kippur War, says a government official responsible for reversing the brain drain.

Eli Paz, who heads the New York City-based Government Bureau For Israeli Professionals in the U.S. and Canada, was here last week to address a group of expatriate students and professionals at Hillel House, University of Toronto.

In an exclusive interview with The Canadian Jewish News prior to the meeting, Paz revealed that this year's immigration figures for returning Israeli professionals have already surpassed those of 1972. He added that the establishment of new industries in Israel will create further employment opportunities for returning Israelis, and attract new olim as well.

Paz, 31, a swarthy Sabra who took charge of the bureau some 10 months ago, claims the Yom Kippur War, unlike the Six Day War, has "played on the consciences" of Israelis living abroad.

"The Yom Kippur War was very costly, completely unlike the Six Day War, and many Israelis in Canada and the U.S. felt that this time the country really needed them," he explained.

"We received hundreds of letters from Israelis who, in the past, had always insisted on a standard of living equal to which they enjoyed in North America. This time, however, they indicated they were willing to sacrifice materialistic motives for the sake of living in Israel."

Paz said that returning Israeli professionals do not go back for economic reasons. "They want to live in Israel and be with their family. They want to participate in the growth of a new nation. It's ridiculous to try to convince them on economic grounds. In terms of earning power Canada can offer them more.

"Let me tell you a little story. This happened at a meeting in upstate New York. A few Israelis told me they couldn't afford to return because a flat cost so much money. I said, 'Gentlemen, I'm sorry I wasted your time. If you think prices are too high for you, stay where you are. I prefer it that way."

Says Paz: "They'll be dissatisfied if they return; they'll be full of complaints. That's why I don't want these kind of people to return."

Paz, who has served in both the finance and labor ministries, said there are some 1,000 to 1,500 Israeli students and professionals residing in Canada, compared to 9,000 in the United States.

Forty percent of the Canadian Israelis live in the Toronto region, 30% in Montreal, while the remainder are scattered throughout Canada. The average student or professional is 30-years-old and holds academic credentials equivalent to what Paz describes as "an MA plus."

Paz's five-man bureau has assembled 8,000 names in its computerized file in New York City. After an Israeli expresses an interest in returning and fills out appropriate forms, the bureau tries to match his occupational skills with available jobs.

When that is accomplished, the bureau dispatches the candidate to Israel for a round of interviews. The bureau provides him with 60% of his air fare, but should he decide not to leave North America, the loan must be repaid.

Israelis who decide to return on a permanent basis are eligible to receive loans, at 6 1/2% over two years, to cover their tickets and freight costs. They are also able to borrow up to $3,500 to repay loans they incurred in North America. Finally, they may take advantage of generous reductions in customs duties in order to bring in household goods.

Paz, who speaks of an acute shortage of skilled manpower in Israel today, asserts there is a great demand for engineers, scientists and technicians as a result of the apparent narrowing of the technological gap between Israel and her Arab neighbors.

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The Lubavitcher Rebbe, שליט"א

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Every Jew, regardless of educational background, should set aside daily a time for Torah study even if only for a few minutes. During this period, one should immerse oneself completely in Torah, leaving aside all other matters. That Torah study protects is stated in the Talmud (Sota, 21a), which tells us, "Torah shields and saves."

TEFILLIN

Every Jewish male 13 years or older should put on Tefillin (Phylacteries) each weekday. Our Rabbis explain (Berachot 6a) that the verse "And the nations of the world shall see the name of G-d is called upon you and they will be in awe of you" refers to Tefillin—meaning that the observance of Tefillin instills awe and fear in those with harmful intentions.

MEZUZAH

Every Jewish home should have Mezuzot affixed to the doorposts of all its rooms. The Mezuzot should be periodically checked by a reliable scribe to make sure they are not defective. The devine name "SHA-DAI," on the outside of each Mezuzah, is an acrostic of three Hebrew words that mean "Guardian of the doorways of Israel." Further reference to its protective quality is offered by the Zohar (Book 3:263b), which says the verse "The L-rd will guard your going out and coming in now and forever" (Psalms, 121:8) refers to Mezuzah.

CHARITY

Every Jew should give charity (Tzedakah) and every Jewish home should have a charity box. It should be put in a conspicuous place readily accessible for the performance of the Mitzvah. Our Rabbis tell us (Midrash Tanchuma, Mishpatim 15) that since charity helps sustain the lives of the poor and needy, G-d rewards the charity giver and his family, protecting them in times of need.

HOLY BOOKS

Every Jewish home should contain sacred books, at least a Bible, Book of Psalms and a Prayer Book. Protection to the home will thereby be increased. The presence of Holy Books in the home is a reminder that Torah and Mitzvot are "our life and the length of our days."

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Arts

A bewigged Barbra Streisand as she appears in her latest film—For Pete's Sake.

Bad scripts but Streisand shines

By FRANK MICHAEL

Remember the old "what-would-you-take-to-a-desert-island" routine? I have a hunch that every Jewish cabbie on the isle of Manhattan would stake his survival on Harry Golden's books, a Heifetz recording, a diet of potato knishes, and --for human companionship--Barbra Streisand. The combination, you see, amounts to a kind of "shlock therapy," an efficacious, if not terribly subtle, big city survival-technique.

Reading, listening, and eating habits aside, Streisand, at any rate, is undeniably a very Jewish, very urban, somewhat underestimated cultural phenomenon. Of course, professing admiration for Streisand is not exactly critical chic; even her cultists are cautious about admitting they care. How do you rationalize sneaking into a double-feature like **What's Up, Doc?** and **The Owl and the Pussycat** except by the pretext of an inordinate passion for popcorn?

The phenomenon is precisely that, underneath our sophisticated veneers--if we can look sophisticated hiding behind popcorn boxes--we do care, millions of us, about a brassy Jewish kid from Brooklyn named Barbra who made it big on Broadway, the charts, and in second-rate movies without even capping her teeth or changing her name or her nose. We were flattered but nervous when she was courted publicly by our own Prime Minister, we refused to believe the malicious gossip about her and that actor Ryan O'Neal, and we all secretly hope she will finally settle down with yet another nice Jewish boy--except permanently this time and maybe even with cousin Henry the dentist from Long Island who, they say, does incredible things with an Instamatic. Streisand belongs to us as an ethnic resource, very much the way, say, soccer star Pele belongs to Brazil. Pele, of course, can't sing.

But then there are those who insist, frequently and authoritatively, that Barbra can't act. Without even mentioning her Oscar award and her special Tony awards as "Star of the Decade" for her performances on Broadway, I offer two charitable explanations for that very mistaken belief: firstly, fame and fortune have priced her right out of the Broadway musical-comedy, which is her natural artistic milieu; secondly, she is— simply not very selective about the scripts she accepts for the sloppy silver-screen.

For Pete's Sake, Streisand's most recent romp through celluloid shlock, illustrates little else but my second point. Since popcorn settles between my teeth with all the persistence of the original chalutzim, I opted this time for the old "just-taking-my-shviger-out-to-a-show" ploy--a useful variation, the success of which depends entirely on the nature of one's family relations. Well, Pete of the title is Barbra's cab-driver husband who goes to night school and would like $3,000 (who wouldn't) to play the stock market so he can get rich quick, stop driving a cab, and, presumably, go to day school. Barbra borrows the money--for Pete's sake, get it?--from a Mafia loan-shark, reneges on the payment, and subsequently has her contract sold, in turn, to a Jewish madam, a couple of Mafiosi in search of a hit man, and, finally, to cattle-rustlers in New Jersey. Cattle run amok on a Burbank mock-up of Brooklyn, Barbra chases a bull into a china shop, Pete gets rich just in time, pays damages, and buys up Barbra's contract.

"Well," my mother-in-law sighed, "that was no big spiel." "Nu?" I replied, trying to dislodge popcorn from between my teeth. "Isn't she beautiful?" my shviger declared. "And so funny, yet."

Which was very perceptive of my mother-in-law, and quite to the point. Barbra Streisand is a very funny, very compelling girl. Gangbusters as a comedienne: verve, vitality, brass, chutzpa, impulse, kooky New York charm. But all this Streisand voltage, plus fine character performances by Molly Picon as the Jewish madam and Estelle Parsons as a Super Yente, is a waste of time, talent, and energy when wired up to a frayed script with an absolute dud--Michael (who?) Sarrazin --for a leading man. The real funny girl, our Barbra, deserves much better.

Frank Michael is managing editor of the Canadian Theatre Review.

books

By BERNARD BASKIN

Prize winning book concludes surprisingly

The Denial Of Death
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Everything that lives must die. Does this doleful knowledge affect the behavior of human beings? It certainly does, asserts Ernest Becker, in this seminal Pulitzer Prize winning study. As a matter of fact, man's tragic destiny spurs him on to creativity, to show "that he counts more than anything or anyone else." Each person strives to be a "hero", to fulfil himself and his potential in the vain hope that his contribution will outlive or outshine death and decay.

The crisis of our age arises from the awareness that all forms of "heroism" such as war, the acquisition and display of consumer goods, the piling up of money and privilege are emptied of meaning.

For the author, who died soon after the publication of this honest, probing, and deeply-felt book, the quest for understanding led to an analysis of some of the salient ideas of Soren Kierkegaard (the Danish philospher and theologian of the 19th century), the theories of Sigmund Freud.

At the end Becker comes to the somewhat surprising conclusion that psychology, and religion -- especially in its ability to create necessary myths and poetric truths -- are both essential in a new synthesis if man is to find meaning in his "absurd" and finite sojurn on earth. Both science and theology would agree that man is a creature whose nature is to deny his creatureliness.

music

By RICK KARDONNE

For the second consecutive weekend, Toronto music lovers were treated to an event of outstanding jazz talent: this time, the Belvedere Jazz Festival held at Varsity Stadium under perfect weather.

The festival proved, among other things, that Moe Koffman is a major jazz artist, especially when he does his own thing. Backed up by Ed Bickert on guitar, Michel Donato on bass and Jerry Fuller on drums, Koffman played his 1957 pop hit **Swinging Shepherd Blues** followed on Saturday by an extremely interesting jazz improvisation of the theme of the Anitra Dance from Grieg's **Peer Gynt Suite** and on Sunday by a rock-jazz version of **Two Bourees** by Bach. In both pieces, Koffman made the transition from the baroque and classical romantic to the chromatic rhythmic dissonance with the most natural ease. He permitted Bickert, Donato and Fuller to assert their roles in each piece so that his group formed a cohesive whole. I really look forward to hearing Moe Koffman's soon-to-be-released jazz album -- a significant record for everywhere.

Woody Herman's big band remains ever-alive and contemporary because not only is he always keeping abreast with the latest developments in modern jazz but his arrangements are among the most subtly complex to be found anywhere. Particularly interesting were his renditions of two John Coltrane compositions: **Giant Steps** (featuring outstanding performances by saxophonists Frank Tiberi and Greg Herbert) and **Lazy Bird**; both successfully achieving the difficult task of adapting Coltrane's atonal pieces, originally written for a small ensemble, for a full-size big band. Particularly exciting was the bass solo of Chip Jackson to the rousing polyrhythmic accompaniment of Herman's Thundering Herd.

The major highlight of the festival was Dizzy Gillespie, who of course, remains one of the all-time greats. Always inventive and youthful (at age 56), Dizzy continues to play exciting Afro-Latin music such as Joe Cuba's **I'll Never Go Back to Georgia**. Backed up by a fantastic bass-guitar-drum rhythm section, playing the most intricate riffs on his horn, Dizzy simultaneously set an instant rapport with his audience when he suddenly changed his style to that of down-home blues (he even sang).

There were many other great moments of the weekend. The Buddy de Franco ensemble (featuring one of the most sensitively thoughtful keyboard artists anywhere -- pianist Victor Feldman), is playing innovative dissonant music with chord progressions heard nowhere else. For example, a three part suite composed by this master clarinetist (**Leaving to Learn, Finding Love, Escape**). There was the Jack Wilkins trip which opened up both days with a stimulatingly chromatic hard-rock style intricate multi-reed arrangements of various Charlie Parker classics such as **Salt Peanuts** (featuring Dizzy doing an encore). Carmen McRae added a touch of class with a well-received medley of Duke Ellington favorites such as **Satin Doll** and **Mood Indigo**.

Yes, let's see another such festival next year; some suggested artists: Herbie Hancock, Weather Report, and that great new Brazilian songstress Flora Purim; plus everyone at this year's Belvedere Jazz Festival who all did their part to put on such a great show.

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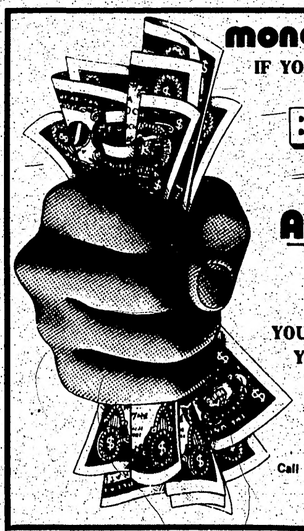

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Maurice Soto, director of the camp for Sephardic youth at the Bloor Street 'Y', chats with Sammy Benguaich while Ely Benzaquen looks on. The camp, known as Sephardic Youth 74, is run by Petah Tikva Anshe Castilla with the aid of an OFY grant. (Groskind)

'Good to be here together,' says camper

Camp for Sephardic youth held

By RUTH KAHANE
CJN Staff Reporter

TORONTO-

This summer for the first time, Sephardic youth are attending a camp run by their own congregation, Petah Tikva Anshe Castilla. For the 90 children aged five to 12 who were born in Morocco or whose parents emigrated over the last 15 years, the experience of spending a summer together is fresh and exciting.

Sephardic Youth '74 keeps the Bloor St. 'Y' hopping. They have the use of the field outside, the pool, gym, and second floor of meeting rooms.

With a grant from Opportunities for Youth, the support of Irwin Soren, director of the Bloor St. 'Y', and the organizational lead from congregation president Leon Oziel, the project got underway.

But the original $7,000 and seven-member staff project was not complete. "We had to apply for more money to hire two more counsellors because we expected only 50 campers at the most," Maurice Soto, 22 year-old director of the camp said. "And if it wasn't for Mr. Soren doing everything in his power to help us, we would have been running this project in an old house."

"You have to admire the guts of this group," Soren told **The Canadian Jewish News**. "They were determined to run this project even though it meant bringing the kids all the way here from the Finch area every day." It was Soren who helped overcome a transportation problem. He gave the project the idea to share the cost of a chartered bus with another camp, to overcome the prohibitive $100-a-day cost of renting their own transportation facilities.

"I think camp is good, it's more fun than staying home" . . .

"They have good soccerballs here and great floor hockey sticks. The counsellors are trying hard for us and they are still trying".

"The best part is just the thought of Sephardic Jews being together in one camp--we aren't used to being together, as a camp for kids especially--it's the first time we're doing anything like this and it's good to know we are here together" . . .

These are the voices of the "Demons", the 'oldest boys' group at the summer day-camp for Sephardic Youth.

The key to the enthusiastic atmosphere around this camp is that it is their own. Campers and counsellors are all Sephardim, and they share a pride in their background and a desire to keep the customs and traditions of their heritage alive. Though the sports, games, crafts, and excursions vary little from the activities of most Canadian camps, they are all underscored by a sense of tradition.

"Our religious tradition involves a lot of singing, and counsellors singing with the campers is one important part of our program," Soto said. "Most of our counsellors were born in Morocco and they ask the children what they remember--they try to bring back the memories."

According to Soto, "some of the older kids are embarrassed to say they are from Morocco and there is nothing to be ashamed of. Everybody misses Morocco in a way, but no one regrets coming here. Life was becoming hard with the Arab-Israeli situation in Morocco. There are very few families left there now."

Isaac Oziel, 18, one of the students running the project, is in charge of their four-night-a-week program, for youths 14 and up. Every Monday to Thursday night, about 25 people attend the drop-in centre's activities in the rented B'nai Sepharad Hall on Eglinton Avenue West. Their first organized beach trip drew about 80 people. The next excursion planned is to Montreal, where their sister congregation in that city will reciprocate their hospitality of a few weeks ago, and host them for the weekend. Oziel is organizing the trip.

The camp's positive beginnings will not be cut short when September rolls around, as many OFY-funded projects must. The congregation will have their own synagogue building before next summer, and there are plans to continue the camp at the site.

"There's a lot of love in this camp," one mischievous voice called out. "It's free here and its only for Sephardic kids."

Reception will honor Rabbi Dobrinsky

HALIFAX-

Rabbi Herbert C. Dobrinsky and Mrs. Dobrinsky will be honored at a reception at the home of Mr. and Mrs. Joseph Zatzman, Dartmouth N.S., Wednesday, Aug. 14, at 8 p.m. it was announced by Samuel S. Jacobson, chairman of the Halifax Friends of Yeshiva University.

Zatzman, a well-known community leader, is chairman of the Nova Scotia Resources Development Board.

Rabbi Dobrinsky, a native of Montreal, served as spiritual leader of the Beth Israel Synagogue, from 1960-62. This will mark his first visit to Halifax since his recent appointment as executive assistant to the president of Yeshiva University, in New York, where he has served in other important posts during the past 12 years.

Rabbi Dobrinsky will speak on **Educating for Jewish Survival and Leadership.**

Other reception participants will be Ralph M. Medjuck, respected Zionist leader and regional vice president of the Canadian Friends of Yeshiva University, and Rabbi Marcus Brener, spiritual leader of Beth Israel, honorary chairman of the Halifax Friends.

Elderly women's plight

Cont'd from Page 1

At the Jewish Family and Child Services, intake worker Simon Kalkstein said in a telephone interview that one of the largest single factors in the economic well-being of the elderly woman was whether she owned her own home. "There is a great difference between having to pay $160 a month for an apartment on Bathurst out of a total income of $200 or so a month and living in subsidized housing where the rent is only $50," he said.

Irvin Jacobs of the JFCS, who administers the program of supplemental assistance provided by the Jewish community, said that of 77 single persons in receipt of assistance, 42 are women. Significantly, there is a lower basic rate given to women than to men. A single female is allowed $60.55 per month and a male $70.40. Jacobs could give no reason for the lower allotment for women but supposed that it was because their caloric requirements were less.

However, according to the dietician at the Baycrest Centre for Geriatric Care, the caloric intake among the elderly varies more among individuals of the same sex than it does between men and women.

David Langer, administrator of the Baycrest Day care services, which provides social and recreational services for a clientele composed of 69% women and 31% men, said that the needs of women are often greater than those of men.

"She gives presents to the grandchildren. She requires more for housekeeping and personal appearance than a man does," he said adding "I'm not saying that's the way things should be - that's the way things are."

Jacobs said that although the client profile is increasingly middle class, the case load is unlikely to drop. "The middle class used to be thought of as exceedingly secure but it is very vulnerable to inflationary pressure," he said.

Over at the bustling, lively rooms of Council House, Rhea Shulman directs the Centre for Creative Living which serves the social and recreational needs of 1,250 senior citizens. About 200 of them are living close to the poverty line on government supplements

"I would hazard a guess that the large majority are women," says Ms. Shulman. "Most of the men have worked all their lives and have some kind of pension plan."

Ms. Shulman spoke of a pervasive resignation among older women about living on border-line incomes or in substandard housing and a kind of reticence about speaking out on their situation. Few attempt to supplement their income by part-time homemaking or sales work.

Ms. Shulman was convinced that many more would work were their self-image different. "Among this group," she explained, "working is like announcing to the world that their husbands or children failed to provide for them adequately."

Over at the ATLAZ workshop run by JVS - (ATLAZ is an acronym for the psalmist's words "Do not cast me off in old age") 41 senior citizens were assembling and packaging car components. "They kick out this stuff like there's no tomorrow," observed Fred Machtinger, shop manager at ATLAZ.

There were a few women, immaculately coiffed, cheery and efficient; but they were outnumbered four to one by the men.

"Most of the men still have their wives with them," said Machtinger. "They get 50¢ an hour plus holiday bonuses, but they come primarily because they like to be in a working framework. They come out in all kinds of weather," he said, "snow, blizzards. If a grandchild is born or a grandson is barmitzvah, they bring along cookies and wine and we have a lechayim."

It is noteworthy that working finds much readier acceptance among men than women. Fifty cents an-hour may not be much, but on government pensions it would be a welcome addition.

It should be stressed that the community sorely lacks up-to-date, reliable studies on the socio-economic situation of Canadian Jews. Nevertheless, from the most cursory reading of the evidence a picture emerges of elderly Jewish women whose needs are obviously unmet; who because of lack of training in the middle years are unable to establish themselves in the work force and at an older age are unwilling to avail themselves of the (admittedly scant) possibilities that exist.

Agreed Ms. Shulman: "Women are, by and large very ill-equipped to face old age."

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Travel

Visitors to Florida can expect to enjoy a wide range of water sports this summer.

State's festivals varied

By WILLIAM ADLER

TALLAHASSEE FLA.-

Florida visitors will sail into September aboard a flotilla of festivals, beginning with the annual Labor Day Regatta in Jacksonville and continuing through a sand sculpturing contest, fling fishing contest, beauty contest, plus street dancing and an arts and crafts show, all Sept. 2-3.

Dunnellon's Labor Day Festival, Sept. 3, includes a canoe race up Rainbow River, the Queen of the Rainbows pageant, a barbecue and the Little Miss Dunnellon contest.

Festival Fever Days, in Pensacola Sept. 14-15, covers a wide spectrum of interesting activities: drama, dance, sculpture, photography, music and crafts. Shakespeare and country skits, plus symphony, jazz and bluegrass music.

One Festival Fever in Madeira Beach offers a sand sculpturing contest, fling fishing contest, beauty contest, plus street dancing and an arts and crafts show, all Sept. 2-3.

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One Festival Fever Days highlight is the Discovery Tent, through which children may wander in a wonderland of culture.

Florida visitors may set a leisurely pace for Cypress Gardens to attend the Invitational Cross Country Meet on Sept. 28. Top runners from Florida high school cross country teams will race over a 2.5 mile sand and grass course adjacent to the Gardens, which are well worth traveling to see any time of the year.

September in Florida is a month of variety and promises to keep afloat the buoyant spirits of visitors to the Sunshine State.

The regatta event will have a long course for cruisers and a triangular course for smaller, faster boats.

The Labor Day Festival

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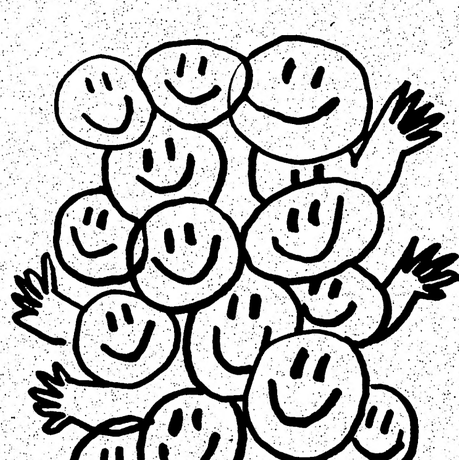
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Wed.	Aug. 7	15	19	22	26	29	33	36	40	43
Sun.	Aug. 11	15	18	22	25	29	32	36	39	43
Wed.	Aug. 14	15	19	22	26	29	33	36	40	
Sun.	Aug. 18	15	18	22	25	29	32	36	43	
Wed.	Aug. 21	15	19	22	26	29	33	40	43	
Sun.	Aug. 25	15	18	22	25	29	36	39	43	
Wed.	Aug. 28	15	19	22	26	33	36	40	43	
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Typist required by large Women's Organization - North Bathurst area, 633-5100. 2

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Brown, Jacob-On July 24, late of 1 Canyon Ave.

Bruner, Morris-On July 27, late of 6350 Bathurst Street.

Elefant, David-On July 21, late of 4866 Bathurst Street.

Fuller, Savie-On July 27, late of 3560 Bathurst Street.

Gould, Ernestine - On July 22, late of 70 Mount Clair Ave.

Klivansky, Celia-On July 26, late of 273 Maxwell Street.

Mason, William-On July 25, late of 120 Shelborne Ave.

Merkur, Millie-On July 25, late of 120 Shelborne Ave.

Shapero, Betty-On July 24, late of 4415 Bathurst Street.

Smukler, Percy-On July 28, late of 25 Allingham Gardens.

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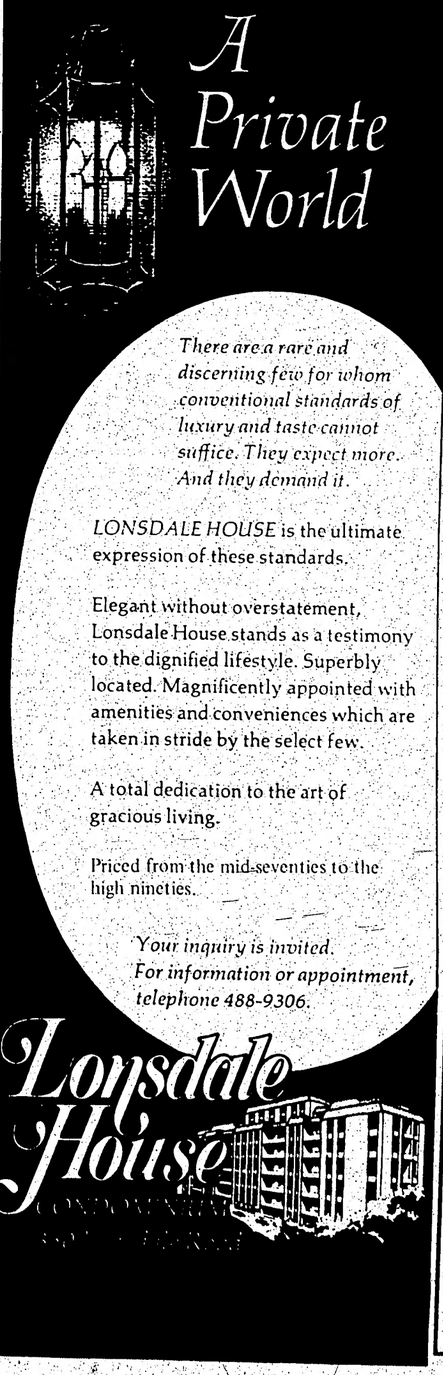
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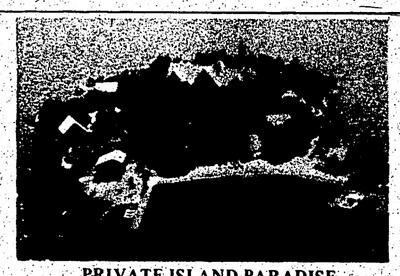
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Debby Vigoda evolved naturally from volunteer to professional

By ELLIE TESHER

Volunteer service is seen by Debby Vigoda as a training ground for women. Vital, and constantly on the go, Debby, 45, returned to formal education just recently. She completed her masters degree in adult education at the Ontario Institute for Studies in Education, and embarked on a program for her doctorate degree.

For the past seven years, she has gradually moved from a teaching position at the Holy Blossom Temple in Toronto, to that of department head for the pre-confirmation group of 300 students. Her competent, forthright manner naturally propels her to administrative levels, although she equally enjoys working with small groups.

Debby has been active, as well, as a research associate and co-ordinator of volunteers for the Study Committee on Jewish Education sponsored by the Toronto United Jewish Welfare Fund.

"Everything in my life seems to meld together," she says with gratitude, as her years of experience in community work lead her from one fulfilling project to another. Debby is devoted to what she calls "my Jewish community" and within her very full schedule slots time for yet another volunteer commitment as a town talk chairman for the social planning committee of the UJWF. Her knowledge of adult programming and informal education make her contribution extremely valuable.

The history of her involvement with the National Council of Jewish Women is a positive picture of a homemaker reaching out for community participation and intellectual stimulation within a flexible framework. Through the years, as the needs of her family became less constant, Debby was able to be more involved, and became aware of a sense of purpose throughout her volunteer work, to an eventual goal of professional community service.

Debby Vigoda

The Ship-A-Box program, developed by council immediately after 1945, was an exciting project for young women. By sending work and play materials to Jewish kindergarten children around the world, they established a strong identification with Israel, with world Jewry, and with their own national organization. From branch chairman of this program, Debby Vigoda became a vice-president of Toronto Section for six years, president from 1969-71, and a national vice-president.

In time, she directed her interest, through council's Creative Living Program, to what is now a deep commitment to the field of gerontology. This area has become part of her doctoral studies in adult education, and she has developed a model for learning for the senior population, keeping in mind that 70% of this group has had less than grade eight education. Her program is given in stages, from an informal discussion group, to a more structured approach, to a retreat situation featuring "sun, fun and ideas."

It is an attempt to broaden the horizons for interested older people, accepting that for each person, whatever stage of interest in learning that they're at, is valid. Debby believes that, despite proposed free education grants for senior citizens, community colleges and universities are not available for higher education of elderly people who have not been prepared for it. Thus she hopes to advance the levels of learning as well as work on projects to encourage more education being brought into centres for older people.

The household base for Debby Vigoda's activity is an important source of encouragement. "I have an absolutely magnificent family," she states proudly, of her husband, Morris, and her two children, Alan, 22 and Marcy, 12. As well as being highly supportive of Debby's work, Morris is also involved with Holy Blossom Temple, and their lives complement each other. Debby does not look upon herself as a "women's libber," and feels fortunate in having found community work that allowed time for family life. Her "freedom" is that of self-direction, and confidence that she can do the job at hand.

Debby feels very satisfied at seeing her life mesh together to a total picture. She looks forward to professional work as a natural evolvement rather than a beginning, and hopes others will view volunteerism as a meaningful way of life, both for present needs and future goals.

Lubavitch youth help 'Y' camps

TORONTO-

The Lubavitch Youth Organization of Toronto, as part of their Mitzvah campaign, has three volunteers working five-hours-a-day at the YM-YMHA summer camps.

Response of the Lubavitch program has been very positive from staff, campers and parents. Michael Silverman, director of 'Y' camping services, told **The Canadian Jewish News**.

"Jewish camps should have Jewish depth to it and we wanted to heighten positive Jewish experiences," explained Silverman.

David Andrews, 'Y' executive-director, added that it is different from formal Jewish education because "it's Jewish experience oriented, not subject or fact-oriented."

Lubavitch makes use of artifacts and uses heroes as inspirational personalities.

Rabbi Irwin E. Witty, executive-director board of Jewish Education, made the suggestion of bringing in the Lubavitch to the 'Y' camping program. There are 800 campers, aged 4 1/2 to 13.

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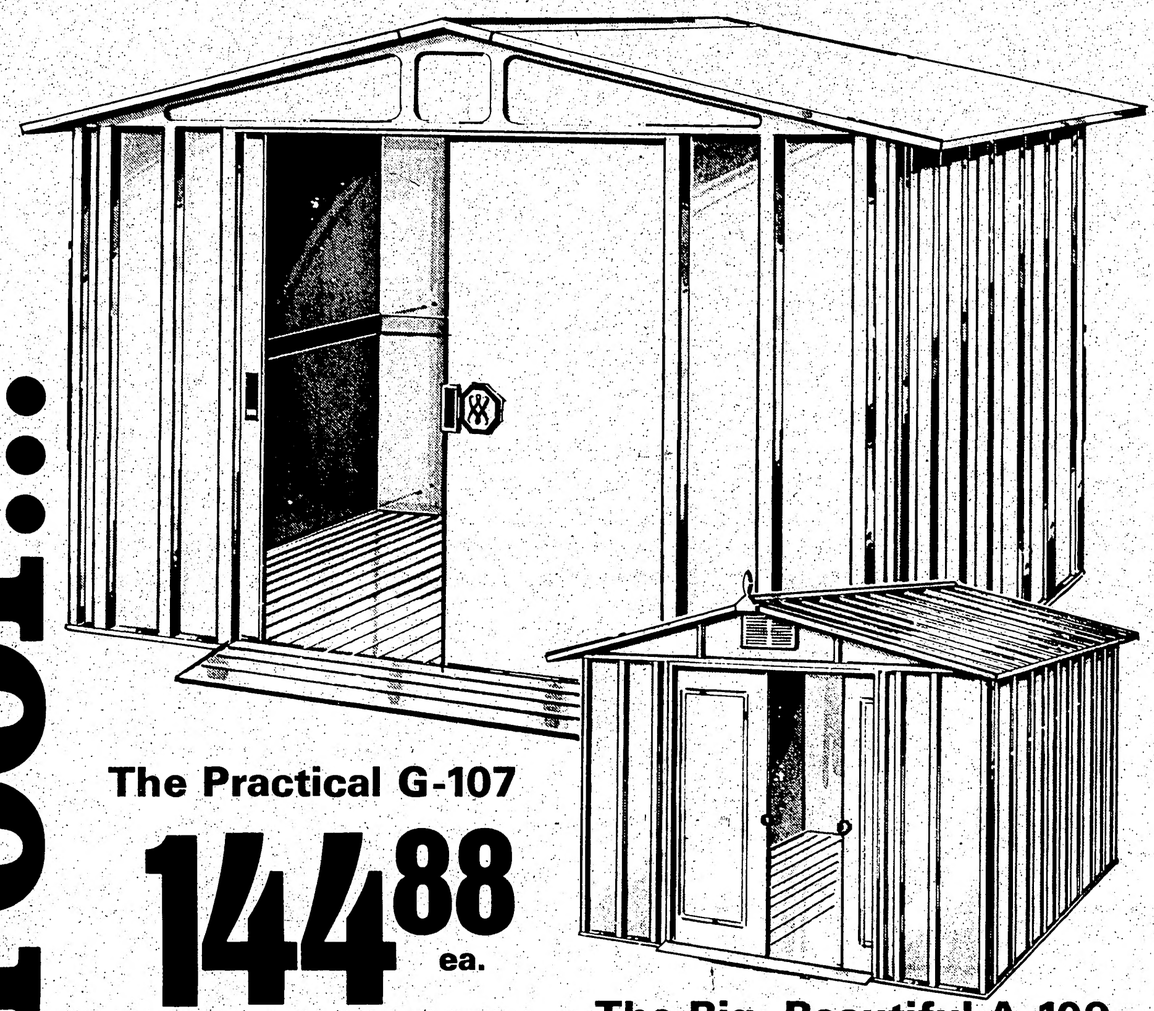

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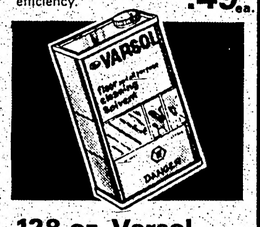

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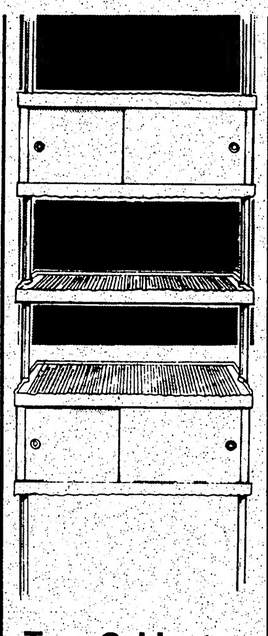

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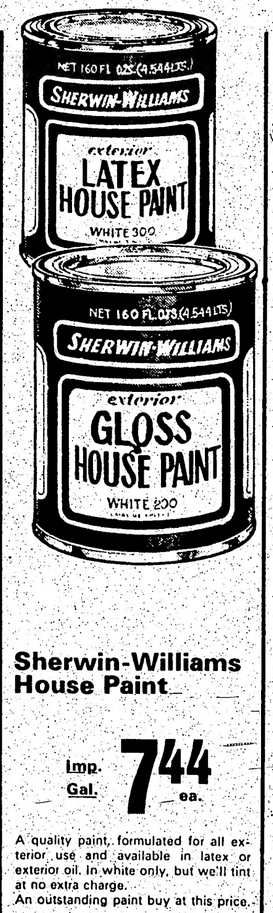

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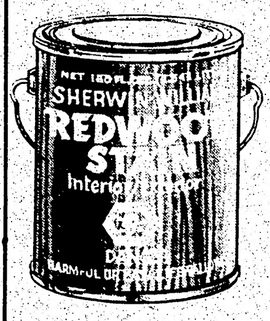

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